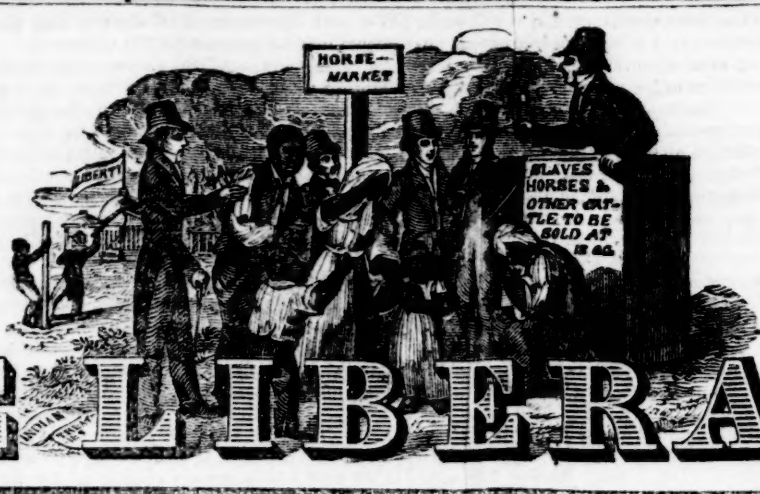


THE LIBERATOR
IS PUBLISHED WEEKLY, AT
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WILLIAM LLOYD GARRISON, EDITOR.
TERMS.
Two Dollars per annum, payable in advance.
All letters and communications must be post-
paid. The rule is imperative, in order to shield us
from the frequent impositions of our enemies. Those
correspondents who wish their letters to be taken out of the
post-office by us, will be careful to pay their post-
age.
An advertisement making one square, or a
space of equal length and breadth, will be inserted
for one month for \$1. One less than a square, 75 cents.
REFUGES OF OPPRESSION.



THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. (NO. 25.)
BOSTON, MASSACHUSETTS. [SATURDAY, JUNE 21, 1834.]

ANTI-SLAVERY FANATICS.
The great theological humbug manufac-
tured for the use of the good people
of this State, in the shape of anti-slavery
advocates. The family of the horse leech is
growing large—the unseemly brood is in-
creasing every day. We have been at a loss
to know what scheme the great political church
advocates would adopt next—we had
supposed that expedients for guilting a cred-
ulous and ignorant community were grow-
ing scarce—but we are disappointed. The
last invention is to excite sympathy for the
poor negro slaves at the South, when their
situation in nine cases out of ten, is prefer-
able to that of the free negro.

**HOW COLONIZATIONISTS CAN INSULT
JEHOVAH!!**
[From the Cincinnati Journal.]
AMALGAMATION.
It often happens, that the advocates of a
good cause do it serious injury, by the im-
pudence and mistaken zeal, manifested in
its defence. It is so with the abolition of
slavery, and in our judgment, nothing can so
effectually retard this desirable object, as the
insurrection of some of its headlong friends.
We have read, within a few days, the first ad-
dress of the first anti-slavery convention,
ever published in this country, and it breathes
the most peaceful yet dignified spirit, and has
not a word calculated to give offence. The
result of the efforts then made, was to abol-
ish slavery in Pennsylvania, so that now it is
known there only in name.

We pray with all our hearts, that the op-
pressed may go free. Born and educated in
a free state, we imbibed, from infancy, a ha-
tred of slavery in every form. But even in
the 'city of brotherly love,' we never heard
the doctrine urged, that whites and blacks
must be amalgamated, in order to accomplish
the annihilation of slavery. We believe no
such thing; and we do believe that to attempt
it, is to war against the government of God,
and to impugn the wisdom of his providence.
Who ordained national distinctions, and all
the characteristic differences that exist
among the sons of Adam? Who gave the
shades of mind, among the whites, that con-
stitute the immeasurable disparity that
obtains among them, from the rising of the sun,
to the place where he goeth down? And is
it not palpable to the commonest capacity,
that a line of demarcation between the colored
and the white population has been drawn by
the great God himself, so indelibly, that no
human device can blot it out? What though
many of the blacks, as well as the whites,
will shine in the firmament of glory, forever
and ever! do not the stars of that firmament
present an inequality of character, which
shall cause them to differ from each other,
while heaven endures? [!!!] God has said it,
and let him be true, though every man should
be a liar.

We feel that the time has arrived, when a
decided stand should be taken on these mat-
ters. We are willing to aid in erecting houses
of worship for the colored population, and to
supply them with the regular administration
of gospel ordinances, and to make them in
all these respects, as free as the air we
breathe. But we will not consent to the
needless, uncalculated mixture of those
persons with our own congregations, and we
trust that such innovations will not be tolerated
in this christian community. We know that
the blacks themselves do not desire such a
state of things. They have always preferred
where their liberty has been the most un-
trammelled, to be alone. Look at Philadel-
phia, for proof of this assertion. By their
own voluntary efforts, they have now in that
city, not less than six places of worship, for
their separate and distinct use. No law
forces them, no undue influence moves them
there; they yield to the voice of nature,
which in this matter is emphatically, the voice
of God. They sit under their own vine and
fig-tree, worship the Father of their spirits in
their own tabernacles, having none to molest
or make them afraid. Let those who desire
the spiritual improvement of the colored peo-
ple here, put them in the way of obtaining
similar advantages, and they will render them
a real service. But to attempt to force them,
where their presence is not desirable, will
produce, as we know it has already done in
this city, a repugnance of feeling in truly
christian minds, that might be avoided and
should never be provoked. Our God is not
a God of confusion, but of order.

BENEZET.
ENGLAND.
AMERICAN CHRISTIANS, PONDER THIS!
[From the London Patriot of Dec. 4, 1833.]
AMERICAN REVIVALS VERSUS SLAVERY.
SIR,—Will any of your correspondents
be good enough to answer the following
questions?
When I put before my children the in-
valuable work of 'Sprague on Revivals,'
and similar publications, these questions
have been proposed by them, and I am not
able to give satisfactory replies. Perhaps
those excellent men, Drs. Smith and Bur-
der, or Messrs. James and Redford, could
solve the difficulties, as they have studied
the state of America.

1. Are the accounts given in the 'Quar-
terly Review' of the state of the negroes
in America correct, especially those in the
expose of the New Settlement of Liberia?
2. Is it true that 2,250,000 slaves are
still to be found in that land of freedom,
subjected to severer laws than ever dis-
graced our West India code of legislation?
3. Is it true that Drs. Worcester and
Butler, missionaries to the Cherokee In-
dians, were forcibly taken from laboring

among that, cruelly oppressed people, and
chained and punished as felons by the au-
thorities of Georgia?
4. Is it true that the Christians in Amer-
ica look on these things with apathy, and
that their voice is not only not lifted up as
a trumpet, but that no word of remon-
strance has been heard?
I am aware it may be said that the re-
vivals and these enormous evils subsist in
the different States; but if such things
existed here, there would be a moral sen-
sation excited from John a' Groat's House
to the Land's End. It was so when evils
similar were allowed in our own colonies.
The empire vibrated.
If you can remove these stumbling blocks
out of the way, or if any of your corres-
pondents can assist you in so doing, you
would greatly oblige your constant reader.

SLAVERY.
FIFTY DOLLARS REWARD.
Offers like this for run-away negroes
are very common in most of the southern
papers—so common that in ordinary cases
we scarcely notice them. But we find an
advertisement of this kind signed by an
acquaintance of ours in Charleston, Va.
which almost necessarily attracts our at-
tention. Permit us to ask this brother in
the Church, what grounds seem sufficient
in his mind to justify him in thus publicly
giving the signal to the human blood-
hounds that infest the country to give
chase and hunt down a fellow being? We
are unable to detect the morality of the
act. Our minds are not satisfied with this
as a justification, that the laws of the land
support a man in the use of such means to
regain a lost chattel. The claim in such
a case as this, in order to be valid, must be
recognized by a higher than human court.
An innocent man is *prima facie* his own
property, and at his own disposal, when
not controlled by a parent, or one who is
appointed in equity to sustain guardianship
in all essential points the same, as respects
its nature and objects. We do not now
see how men can honestly deplore the
evils of Slavery, when they show them-
selves thus ready to compass sea and land
to fasten bonds on a self-liberated victim.
If such a mode of procedure be right in the
sight of God, it follows, we think, that
men every where ought to take measures
to apprehend and return run-away slaves
to their masters; and if so, it would be
well if the duty were made to appear
to the people in this region.—Hudson
(Ohio) Observer.

ANTI-SLAVERY SOCIETIES are multiplying
with great rapidity in nearly every north-
ern state in the Union. We are glad to
witness this simultaneous sympathy in be-
half of our colored population. We con-
fidently expect that some plan of effort for
the speedy abolishment of slavery will be
found, which shall combine the entire en-
ergies of all parties; and that shoulder to
shoulder, and soul to soul, they will set
about the work of wiping this stain from
the character of this nation.—Western
Recorder.

If it is **PIRACY** to trade in foreigners, it
should be regarded as a higher crime to
buy and sell native Americans. Yet the
laws of the Union uphold this piracy.—
Is not ours a land of freedom and justice?

CAMBRIDGE ANTI-SLAVERY SOCIETY.
An Anti-Slavery Society has recently been
formed in Cambridge, of which the following
is the Constitution with its
PREAMBLE.
We, the undersigned, regard the system
of Domestic Slavery which now prevails over
a large portion of the United States as not
in the abstract merely, but in practice, an
evil of the greatest magnitude, and a source
of incalculable mischief.
We consider slaveholding in itself morally
wrong, though we would not impute it as a
crime to those who conscientiously believe
themselves not justified in immediate eman-
cipation.
We believe that the emancipation of all
who are in bondage is the requisition not less
of sound policy than of justice and humanity;
and that it is the duty of those with whom
the power is, at once to remove the sanction
of the law from the principle, that man can
be the property of man; a principle inconsis-
tent with the spirit of our free institutions,
subversive of the purposes for which man
was made, and utterly at variance with the
plainest dictates of reason and Christianity.
Whereas it has been said that slavery is a
question with which citizens of the non-
slaveholding States have no concern; we feel
that we, equally with the citizens of the slave-
holding States, are responsible for the exis-
tence of slavery in the District of Columbia
and in some of the Territories of the United
States, and that it is our duty to exercise our
constitutional right in promoting its abolition
in the said District and Territories.

We think that we are also called upon by
our relations to the citizens of the slavehold-
ing States, as fellow men and citizens of this
federal republic, to endeavor, by appealing to
their conscience and reason, and by extend-
ing to them every aid in our power, to induce
them to abolish slavery in their respective
commonwealths, and no longer withhold from
the colored population, the fair protection of
the laws, and the inestimable blessings of
mental and religious education.
There appearing to us no means by which
public opinion can be so easily influenced
upon this subject, as by the formation of an
association for the purpose, we agree to unite
in one which shall be governed by the fol-
lowing

CONSTITUTION.
Article 1. This Association shall be called
the Cambridge Anti-Slavery Society.
Art. 2. The objects of this Society shall
be, by all means sanctioned by law, human-
ity, and religion, to promote the abolition of
slavery throughout the United States, and to
improve the character and condition of the
free people of color.

Art. 3. The Society shall seek to obtain
and to diffuse accurate information as to the
real character of slavery in our country, as to
the character and condition of the people
of color, whether bond or free, and as to the
best modes of emancipation, as taught by
reason and experience; to promote the es-
tablishment of better schools for the free peo-
ple of color, than those to which they now
find access, and to aid their efforts at self-
instruction and improvement.
Art. 4. All persons signing this Consti-
tution and agreeing to conform to the rules of
the Society, shall be considered members.
There are three other articles relating
merely to the organization of the Society;
their publication is of course unimportant.
Cambridge, Mass. June 4, 1834.

CONSTITUTION
Of the Salem Female Anti-Slavery Society.
[Organized June 4, 1834.]
WHEREAS it is our belief, that the prin-
ciple upon which all Slavery is founded, viz:
that man may, in some cases, innocently hold
property in man, is a false principle.
And whereas we are fully convinced that
the system based upon it is subversive of ev-
ery precept of christianity, and hostile to the
best interests of all who are under its influ-
ence; causing unjust and oppressive distinc-
tions in the human family; injuring the morals
and tending to destroy all the kind and noble
affections of one class—and blotting out from
the other, as far as the most systematic de-
gradation can do it, the impress of the divine
image. Therefore—
We, whose names are annexed, actuated
by a sense of duty, agree to associate our-
selves for the following purposes.

1st. To manifest our entire disapprobation
of the system of slavery as existing in our
own country, and our decided rejection of the
principle upon which it is tolerated, and
2d. To aid in disseminating such senti-
ments upon this subject as we deem correct,
—contemplating it exclusively in a moral point
of view. And though we effect nothing, by
this effort, we will hope for the commenda-
tion once bestowed by our Lord:—She hath
done what she could.
The following are the principles which as
a Society we adopt:—
1st. Slavery should be immediately abol-
ished. For if to hold slaves is a sin,—to
emancipate them immediately, must be a
duty.
2d. The people of color, enslaved or free,
have a perfect right to a home in this coun-
try; and nothing should be done to discour-
age them from wishing to remain here.
3d. It is a duty, resting upon us, to endeav-
or, constantly, to elevate the condition of this
class of people among ourselves, and to show
that we do not consider them a distinct and
lower caste, on account of their color;—but
that we are ready to acknowledge them as
friends and equals, whenever their characters
and attainments shall justify it.
To regulate our operations, we agree to
adopt the subjoined

CONSTITUTION.
Article 1. This Society shall be called the
Salem Female Anti-Slavery Society.
[Here follow the usual articles.]

[From the Vermont Chronicle.]
LETTER FROM MR. STUART.
To the Editor of the Vermont Chronicle:
SIR,—In your paper of Friday, 30th May,
1834, under the head of 'Colonization So-
ciety,' I find my name, and trust you will
further give to the public the following in-
formation on the subject.
Your readers probably remember the pi-
rate Gibbs. Suppose that I had undertaken
to portray him to the public; and that, co-
existing with the dreadful qualities which
drenched him in blood and brought him to
the gallows, I knew him to be possessed of
affectionate feelings, and to have performed
generous actions. Suppose, that in writing
his history, after pointing out his vices and
relating his crimes, I had recorded, with the
candor which becomes an honest man, his
kindlier feelings and his generous deeds:—
and then suppose that a writer, taking my
book, should extract from it these records of
candor, and say to the world, 'See what a
beautiful character Gibbs the pirate was; for
these are the things which Mr. Charles
Stuart, one of his most determined opposers,
records of him.' What, Mr. Editor, would
you think of such a writer?
The cases are analogous. Induced by a
pernicious and delusive article in the Herald
of Peace, I wrote to the Editor, about two
years ago, an exposure of the real character,
as I deemed it, of the Colonization Society.
—a character made up, in my opinion, of
wickedness in principles, of absurdity in
measures, and of cruelty in effects. But
with the candor to which I always pretend,
and no defect in which would I excuse, I in-
serted in the exposure of its guilt, absurdity
and cruelty, the honest record of all that I
could find, with my then existing amount of
information, in its favor. Now is it just to
me, or can it subvert the glorious cause of
impartial truth, and equity, and love, to char-
acterize my evidence in that letter, respect-
ing the Colonization Society, solely by the
kindly records of candor in its favor,—while
the more solemn and important evidence
against it, is suppressed?

Fellow men, freemen, judge ye.
I would merely add, that in the case above
supposed of Gibbs the pirate, I have no fur-
ther reference to the Colonization Society
than merely as it illustrates the present
question. I have no disposition to triumph
over a falling, if not a fallen enemy. What-
ever of real benevolence or of equity there
may be in that Society, we shall carry along
with us in the holy cause of immediate eman-
cipation without expatriation:—and what-
ever else belongs to it, will fall, is falling, as
must fall all that opposes God or wrongs man
—especially that wrongs the poor and the
oppressed.

I must not, however, close these hasty
lines without adding, that further and abun-
dant evidence, diligently and I believe im-
partially sought, since the period of my above
mentioned letter to the Herald of Peace, has
painfully convinced me that my then admis-
sions in favor of the Colonization Society
were altogether too broad; and that I am
now satisfied, that, with exception still of a
fraction of good, the Colonization Society is,
in all its leading features, criminal and cruel,
whether we have reference to impartial
righteousness and love—to all that is most
holy and happy among mankind—to Africa
or to the United States. I pause not to state
the grounds of this conviction; but if called
upon by letter or by paper, addressed to me,
No. 41, Liberty-street, New-York, I pledge
myself, at the earliest practicable period,
freely and candidly to do so. C. STUART.
Concord, N. H. 31 June, 1834.

P. S. I beg to be distinctly understood, in
the above lines, as referring to the *Coloniza-
tion Society* only in its broad, corporate ca-
pacity, and not at all to the *members* of that
Society. Of these latter, I have no doubt
that very many are amongst the best and
most benevolent men in the land; and I
have equally no doubt that the day is hasten-
ing when they will be, with all their souls,
immediate emancipationists. C. S.

SEASONABLE HINTS.
[The Emancipator of last week contains a very
spirited letter from Rev. RAY POTTER, in which
we find the following just reflections. Mr. Potter
belongs emphatically to the WORKING-MEN'S PARTY,
and is second to none in his vocation.]
Look out well for the working men. I
rejoice in God that men of note—men of
property—of learning, and eminent ministers
of the gospel, are coming up to the help
of the Lord against the mighty—but still I make
great dependence on the working men—I
mean those individuals in the ordinary walks
of life who do not make much show, but who,
notwithstanding, work wonders. They go
from house to house with your papers, pam-
phlets, &c.—they reason, argue, and labor,
and do not rest until their neighbors are con-
vinced. I could give you facts in relation to
this class that would astonish you. I was
sorry that in all the resolutions which were
offered at New-York and Boston, this string
was not touched. I was anxious that a res-
olution something like the following should
have been introduced:—Resolved, That the
arduous labors and exertions of individuals
in the ordinary and private walks of life
in the cause of abolition, are by this society
fully appreciated, and that the ultimate tri-
umph of the cause in no small degree de-
pends on their unremitting and untiring ef-
forts.—I was of a good mind to have in-
troduced it myself, but there were so many
good speakers and so much good speaking,
and some of our good speakers spoke so much,
that I thought it not best. I wish you would
write to it, Mr. Editor; and by the way would
it not be well in our business meetings to have
a little more regard to plain, common sense
yearly delegates, who might drop a word
now and then, that would weigh a pound, but

are not quite so expert in catching the speak-
er's eye as some of their more loquacious
brethren? I never was in a deliberative as-
sembly in my life, however good in its object,
and however pleasing and satisfactory in its
general conduct, but what I was more or less
grieved and distressed by an apparent dispo-
sition in some to *speechify* in order to a show.
But enough of this?

COMMUNICATIONS.

COLONIZATION RIOT.
MIDDLETOWN, Conn. May 24, 1834.
DEAR SIR—In these days of holy and ex-
alted action on the part of the friends of free-
dom, humanity and religion, and of wild an-
archy and misrule on the part of the unprin-
ciple leaders of faction, and apologizers of
evil in high places, no man who loves man-
kind, his country, or his Creator, can stand
an idle spectator where the aspect of the
times is so full of deep and solemn interest.
Where the turbulence of rioters hold the
reins of public good, and bid defiance to the
laws of REPUBLICAN AMERICA, every honest
man certainly should take a decided stand
against such iniquity as has been brought
forth in this country during the past year.
Truly justice has fallen in our streets, and
humanity has been outraged beyond degree,
when a pious and benevolent female
shall be imprisoned for attempting to elevate
the condition of the innocent victims of a
cruel oppression,—when good men, in at-
tempting to organize themselves for the pur-
pose of accomplishing one of the most wor-
thy objects which can claim the attention of
man, shall be attacked, and when citizens of
a free, independent land cannot peaceably
express their opinions on subjects of the
most vital importance to community. Such
is now the state of things in this place, that
no man have taken the rule over that good
order which has long characterized the citizens
of CONNECTICUT. These remarks are made
as introductory to some account of one of the
most outrageous attempts to shut out the
truth from the inquiring minds of honest
men, that ever stained the page of our coun-
try's history.

From the account given in the Liberator,
some time since, of the doings of Feb. 14, it
may be known that a disposition to do evil
among a certain class is displaying itself in
its true character. Since that meeting which
was disturbed by rioters, and which resulted
in the formation of an Anti-Slavery Society,
the cause of truth has here advanced slowly,
but no less surely. The First Annual
Meeting of the Society was held on the af-
ternoon of the 22d inst. in a hall—all meet-
ing-houses being closed against us. The
meeting was addressed by the Rev. John
Frost, of Whitesboro', N. Y. and Capt. C.
Stuart, recently from England. The labors
of such devoted, philanthropic souls can
never be lost. As time did not permit these
gentlemen to finish the remarks which they
had commenced in support of resolutions
brought forward, and as Mr. Denison had
only brought forward a resolution that he de-
signed to support, the meeting was adjourned
till evening. A preconcerted and deep-laid
plot was in train to be brought against
the friends of abolition, and a large number
had actually enrolled their names on purpose
to bring forward a scheme of fiendish malice.
The immediate movers of disorder were a
set of unprincipled fellows, whom the nod of
a popular leader, or the excitement of intox-
icating liquors, could lead to evil.

With an infuriated mob within the Hall
and at its doors, and a band of musicians in
an adjoining room, making all the discord
that depraved hearts could invent, the meet-
ing is called to order by the President, and
prayer is offered by Capt. Stuart. Even
while attending to prayer, the mob begin
their tumult. The storm of vengeance is
gathering, and the first attempts of the riot-
ers, like the murmuring peals of distant thun-
der, as the murky cloud is rising in the west
with threatening aspect, fall on the ear with
fearful meaning. An attempt is made by
Mr. Frost to resume his remarks, which were
begun in the afternoon, but it is of no avail.
They begin their disorder, countenanced by
leading men of the city. Here sit two re-
spectable physicians—leading colonization-
ists—looking on, and by their looks and
movements, say to the rioters—Go on—all
is right; and there, standing near the door,
is a man who is just on the eve of being a
public officer, threatening to throw a con-
stable down the stairs, who is attempting to
take the names of the mob leaders. Now
like tigers darting on their prey, these
wretches rush upon the Abolitionists, and
one in fury is dragged across the Hall. Then
follows a scene of violence and outrage, that
would have disgraced even savages. An
officer of the United States navy comes for-
ward, and in a most abusive, ungentleman-
like, and unchristian manner, attacks Capt.
Stuart, who, like a true follower of the Prince
of Peace, bears calmly all the insults. He
is called a 'mean, cowardly scoundrel,' and
an insulting offer to 'meet' his assailant is
loudly heard. Some influence of a public
officer, or something of the kind, draws the
man of ungoverned passions to another part
of the Hall, where he violently assaults a
citizen of the city. The attention of the
crowd is for a few moments directed to the
last attack, but soon they turn to the objects
of their venom and hate. The cry of 'out
lights,' rings through the Hall. The mob
rush to destroy those witnesses of their deeds,
but the timely interference of the proprietor
of the Hall prevents their attempt, and thus
preserves us from a more fearful fate than
that which really awaited us. Violence suc-
ceeds violence, and the scene grows terribly
frivolous. The main force of the mob now
falls on Mr. Denison, and he is severely peit-
ed with eggs from a distance. His friends
urge his escape. After much difficulty, a
door, opposite to that which the mob are
closely guarding, is opened, and with a few
friends he escapes to the street. The mob
rush after him, but the door is soon closed to

prevent their following, and thus the destruction that otherwise must have followed was prevented. Their intention was to forcibly throw him down the stairs, and trample him to the dust; but a kind Providence interfered, and he is soon in the street hastening to a place of safety. Now in fury roused the rioters from the Hall, and their victim is seized in their relentless fangs. Now the shouts of—'Haze him, haze him'—rend the air, and he is almost at their mercy. Friends stand by him, and urge their way to some secure retreat. Life is in danger—thrust after thrust, and blow after blow, are felt by him and his friends, and nothing but the arm of Omnipotence can save them from the fate of the martyrs. Our friends are using all their power to hasten onward, but the malice of this fiendish crew increases at every step. Violently thrust from side to side—now thrown ruthlessly on the ground—and now moving forward with all the speed that mortals put forth, and with the danger fast increasing, our friends gain an opportunity of escaping, while the mob are violently assaulting an officer of the University for venturing to lend his aid. While this gentleman is feeling the power of the rioters, Mr. Denison escapes to a house near by. The door is closed, and, thank Heaven! he is once more safe. Through the kindness of the people, he is here kindly protected, till the mob, in despair and rage at the loss of their victim, retire. He remains in the house till all is still from without, and then protected by his friends he repairs to his lodgings. * * * * The loveliness of expanding nature is around us—the moon in the full splendor of her glory is sailing through the bright blue sky above—and every thing, save the rebellious passions of fallen man, seems to rest in quiet beauty. The mob have retired to their own resorts, where they may seek their couches; but if conscience slumbers not, their repose will not be that quiet slumber which innocence alone enjoys. But here we leave them, humbly praying that God will forgive their sins, for they know not what they do.

Safe from the loud roaring and contention of depraved man, we return to our Creator for his protection the sincere thanks of our hearts. Conscience tells us we have committed no crime in our efforts for the suffering and the needy. Trusting to God for protection, we bid farewell to the trials and conflicts of this eventful evening, and seek quiet nature's sweet restorer. May God protect you. Farewell.

A SPECTATOR.

[For the Liberator.]

CONNECTICUT COLONIZATION SOCIETY.

MR. EDITOR—In my last communication, I gave you a notice of the first evening's session of the annual meeting of the Connecticut Colonization Society, accompanied by a promise of a further notice, should any thing remarkable occur at the adjourned meeting. As divers remarkable things occurred on that occasion, I proceed to fulfil my promise.

Rev. Dr. Fisk, of Middletown, opened the meeting with prayer, in which he commended all the benevolent institutions of the age to God, and included in their number the Colonization Society. He spoke also of slavery, as an evil entailed upon us.

Rev. Dr. Hewitt then rose to support the resolution which was the subject of discussion at the previous meeting, viz: 'That the American Colonization Society is worthy of the continued co-operation of the people of Connecticut.' He commenced by saying that the Colonization Society subsists on the necessity of the case which originated it. Its origin was as follows. In the years 1811 and 12, Samuel J. Mills went through the southern and south-western States, as far as New Orleans, to ascertain the spiritual wants of that country, particularly as to their need of Bibles, Tracts, &c., and to discover openings for Christian effort. In the course of his tour, he became acquainted with many christian planters, gained their confidence, and obtained much new information in relation to slavery. He returned to Andover, and told his room-mate, (Dr. Hall), that he had now different sentiments respecting christian slaveholders than he had formerly, for he found that they looked upon slavery as he did. They understood its evils, and wished to get rid of it; but what should they do? 'If,' said they, 'we set them at liberty here, they will pass into the hands of the sheriff, and be sold; and the change will be for the worse. We can't send them in any numbers into the northern States, because the laws exclude all who are likely to become chargeable to the public.' Dr. Hewitt here introduced the law of Ohio, to show that this was the case. 'In view of these facts,' said Mr. Mills, 'what shall be done?' Said I to him—'Let us form a Society of Inquiry in relation to this subject.' This suggestion was adopted, and Messrs. E. Burgess, Lord, (now of Dartmouth College), Eleazer Lord, Poor, Meigs, &c. (now foreign missionaries), were formed into such a society. Mr. Burgess soon after went to New Bedford to see Capt. Paul Cuffee, and Mr. Mills went to New Jersey to see Elias Boudinot, who advised him to go to Washington, to see E. B. Caldwell. In consequence of these conferences, the American Colonization Society was formed. [Here we have a new account of this child of many fathers. Who is to be believed? Mr. Archer positively asserted at a public meeting, that the Society originated in Virginia among the slaveholders. The scheme of Colonization is proved, beyond doubt, to have originated in the legislature of that State. And who does not know, that the community has been sullied with the continued glorification of Dr. Finley, as the father of the Society? There is a naughty story somewhere. Who is to be believed? Is it true, then, that the Society originated with slaveholders? [At least, Dr. H. according to your own showing, directly through their influence.] The same facts are true to day, as were true then. What shall the master do for those who were left in bondage by his forefathers? They are not retained by his will, but by the supremacy of the laws. [Quere—Who make the laws but these very men, and who else can unmake them? Dr. H. knows that they have the power, and he doubtless has regretted this extraordinary assertion, since the excitement of the occasion has subsided.] Who in this case is in bondage? Is not the owner? If he gives his slaves their freedom, they will be sold by the sheriff. And they cannot be sent into the free states. [How grievously this bondage rests upon the necks of the poor masters may readily be seen, in the perusal of

any southern newspaper, by a reference to the advertising columns, under the head '\$50 Reward.'] The Colonization Society alone, can give a direct answer to the question, what shall be done? The native soil of the African has provided a home for him. [How many Africans does Dr. H. think there are in the United States, and what proportion do they bear to the millions who are suffering in slavery? If the philanthropy of the Colonization Society is no more extensive than to reach the case of these, we hope they will in future be more cautious in their puffing of the 'noble institution.' Every thing which could be done has been done to provide a house of refuge for the captive. This plan provides for a necessity beyond the wills of the benevolent slaveholders. I will now, said Dr. H., examine a few objections made by the Anti-Slavery men against the scheme, but shall say nothing against motives or character.

Objection 1. It is a violation of the natural rights of the Africans who are born in this country, to remove them to a land which is not theirs. This objection would be valid if they were forced away. But the constitution of the Society expressly provides, that they should go 'with their own consent.' He admitted that in the case of the Southampton emigrants, there had been a deviation from the letter of the constitution; but Mr. Gurney protested against the doings of the board at the time, and his vote is on record. [If the doctor had not advertised his audience that he was about to refute this objection, it would not probably have been manifest from this beginning. Here it is admitted that the objection would be valid if they were forced away—and it is also confessed that some have been 'forced away,' that the constitution has been violated in its most essential part, and that too under peculiar circumstances of aggravation. For it is usually the case in benevolent Societies, that the Secretary has great influence in the Board of Managers; and it is universally admitted that Mr. Gurney in common affairs is allowed to do pretty much as he chooses. Vide his arrangement of the exordium to Clarkson's Letter. The thing complained of has then been done once, and the victims of this oppression were numerous too. What security have we that it will not be done again, provided the Society should be placed in similar circumstances? Who can prevent it? I have never seen any vote on the part of the Society censuring the Board for their conduct in this matter, and no steps have yet been taken to repair the breach in the broken instrument, which is the basis of their organization, and to which we are always referred when we wish to send out the true character of the Society. Let us never hear more of that boasted phrase, 'with their own consent.' It has proved to be but mere words, without power or meaning.]

Objection 2. It is cruel and barbarous to exile them from their native land. Not if for their benefit to go. [This objection was soon dismissed—the Dr. availing himself of that convenient resource, so well known among Colonization logicians, the *petitio principii*.]

Objection 3. There is a better way of promoting the good of the African, and the Colonization Society is a great obstacle in the way of the prosecution of this plan. The better way is said to be Immediate Emancipation. Let it be done! Who hinders it? The Colonization Society is, comparatively speaking, a handful of men without power, consisting of a great many gospel ministers, the greater part of the residue, professors of religion. He meant by the Colonization Society the laboring men, and every Colonizationist in the United States is an Abolitionist. [The Dr. has certainly the merit of bringing these two new facts to light; and since we have his 'ipse dixit,' perhaps it would be improper to ask for any facts or arguments calculated to substantiate these assertions; but I will venture the remark, that out of the precincts of a certain parish with which the Dr. is connected, a fact or two in relation to this subject would perhaps have carried a deeper conviction of their truth, than his assertion was calculated to convey.]

In a conversation which he had with the President of the British Anti-Slavery Society, at his own table, the President stated the objection to the Colonization Society to be, 'that it operated as a drain merely on our colored population, and that the effect of this would be to increase the value of slaves.' [An opinion, it will be remembered, which was derived from the speech of Mr. Archer at the fifteenth annual meeting of the Society, in which he shows conclusively that this effect must follow, and urges it as a motive for supporting the Society.] Upon this opinion, the Dr. commented considerably, and did not attempt to show that it would not be so; but inferred that it was the desire of the Abolitionists, as a necessary consequence of their ground of objection, to let the slaves increase, until they should become perfectly worthless and a nuisance to the whites; and then, said he, what will become of them? [Respect for the Doctor's intelligence obliges us to say, that he must have known better.] It is not true that in Connecticut the prejudice exists against color. [I cannot trust myself to make any comment upon this assertion.] What respectable colored man is not treated as well as white men? [!!!] He cited one instance of such treatment in the case of the Rev. L. Haynes, who preached in Fairfield on one occasion, and Dr. Dwight sat with him in the pulpit and prayed! [Mirabile dictu!] He was admitted to the tables of his brethren; moreover, he was the pastor of a white church, educated a great many white ministers, and had a white wife. [Horrible.] He spoke also of Phillips Wheatley, Paul Cuffee, &c. but forgot to inform the audience that all these happy circumstances of kind treatment were experienced before the Colonization Society, with all its corrupting and baleful influence upon prejudice, was in being, or at least before its claws were grown. He thought, also, that a great injury had been done to his colored brethren by the Abolitionists. He was not ashamed to call them brethren, the Canterbury law to the contrary notwithstanding. The people of color feel much in view of the prejudice existing against them, but it is nothing when compared with their views of themselves. They despise themselves, and each other! [A few facts would not have been out of place in this connection. It would be indecorous in the extreme to suppose that the Dr. had none in possession; and as it was growing rather late in the evening, we may be allowed to account for their non-appearance, in consideration of the want of time which is so often felt by Colonization speakers, especially when facts should be forthcoming.] He thought, moreover, that the reflex influence of the Colony at Liberia would more rapidly, extensively, and certainly elevate the people of color, than any other means. He said, also, that the Colony at Liberia was the best African community in the world; and if you show that that is as

bad as has been represented, you will make the friends of the colored people almost despair of ever elevating them. [Here is a fine specimen of logic truly! a brilliant illustration of the true 'non sequitur,' which we desire respectfully to recommend to the special notice of all young students in that useful science. Here is a mere assumption for the premise—and an undeniable conclusion from that assumption.] In conclusion, the Dr. said that the American Colonization Society was not the first Colonization Society in the world. There was an old one in Egypt, of which Moses was the President, and an Anti-Colonization Society, of which Pharaoh was President. The Dr. attempted to draw an analogy between these, and the two opposing Societies which now attract the public attention; but as soon as he had arrived at the point of the history of Moses' Society, in which he was about to introduce the Israelites into a land flowing with milk and honey, it is supposed that the apparition of his starving colony on the pestilential shores of Africa rose up before his mind in all its horrors; for the parable was left unfinished, and the Dr. sat down. [N. B. It is often profitable for public speakers to study their peroration, as well as their exordium.]

Thus ended the annual meeting of the Connecticut Colonization Society, in which much was brought to light, of great value to the friends of the oppressed, of which it is hoped they will make good use, and be duly sensible of their obligations. T. D. L.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

[William Oakes, Esq. of Ipswich, at our request, has written out his observations in support of the following resolution which was offered by him at the New-England Anti-Slavery Convention, and unanimously adopted; and has added one or two particulars alluded to at the time.]

Resolved, That the cause of Anti-Slavery, embracing as it does the objects of all the other benevolent institutions of our country, deserves the peculiar support, exertions, and sacrifices of its friends, and of the community.

MR. PRESIDENT—I need not labor long to prove my resolution. A single proposition, which none will deny, will make it evident to every one. At present, the two millions of slaves in the United States are wholly shut out from the benefits of all the benevolent institutions and societies of our country. We seek the immediate abolition of slavery, and thus to extend, in the only possible manner, these benefits to the slaves.

But let us consider the subject a little more in detail. Let us consider the great divisions, under some one of which, all our benevolent and literary institutions and societies may be ranked.

1. Education.—This great cause, in all its departments, moral, intellectual, and religious, employs the exertions of thousands of societies, and the time and talents of hundreds of thousands of our citizens, among whom are to be found many of the greatest minds in the country.

But who, among all these, teaches the slave to read? By the laws of several of the southern States, the high offence of teaching a slave to read is punished at first by fine; when repeated, by severe imprisonment and death. In those States where such laws do not exist, universal custom, the power of public opinion rigidly applied, and the settled fear of the consequences of such teaching, produce exactly the same effect as the law. I do not say that there is not a solitary exception, but such exceptions are solitary indeed, and are therefore magnified and multiplied in the ears of the North, with the utmost solicitude. We seek the abolition of slavery, that the slaves may be taught to read.

2. The distribution of the Bible.—We have all heard of the enterprise of the American Bible Society in attempting to supply, with the aid of the Bible Societies of Europe, every family in the world with the Bible, in 20 years. This great and glorious plan originated, we are informed by the circular of the American Bible Society, in Virginia. On receiving that circular last year, I was peculiarly struck with the zeal of the agent of the Virginia Bible Society. He truly states 'that each of the heathen souls, to whom we send the gospel, is worth more than all the gold which could be produced in the whole world, though it were planted like wheat, and though each grain when produced, would become a bushel of gold.' He also says, these are his words, 'I give you the strongest pledge that I speak from the heart, when I tell you, that, dearly as I love the Colonization Society, and strongly as you know I have been urged to devote myself to its service, I have yet been constrained to decline that delightful office, and accept the agency of the Virginia Bible Society.' I looked through this gentleman's long letter, and through the numerous Resolutions of the Virginia Bible Society on this subject, to see whether the case of any of the half million heathen souls of Virginia were present in the minds either of the Society or its agent. I hope, and indeed, I can hardly doubt, that they were; for the letter of the agent strongly enforces 'the duty of preaching the Gospel to every creature in the world;' and though they certainly do not directly mention the slaves, yet from their phrase, 'the reading population of the world,' it is probable that they had looked at their case, on one or the other side of the way, at least. But they do insist, that all the 'reading population' of all the ends of the earth, in China, in Iceland, in New Holland, in Greece, in Rome, and in Liberia, and every other part of the world, shall be supplied in 20 years, if possible.

We seek to abolish slavery, that the slaves may be a reading population, and may be supplied with the Bible.

3. The preaching of the Gospel.—So little provision is made for the religious instruction of the slaves in any way, and so much discouragement and restraint are laid upon the preaching of the gospel to them, that they are in general, practically in a state of absolute heathenism. Many retain their African superstitions, but the greater part have lost the religion of their fathers, without receiving any other in return. A great part are ignorant even of the being of a God, and only know the sound of his name from the cathars which they hear. Yet these two millions of heathen are our countrymen—our immediate neighbors. To preach the gospel to them, it will not be necessary to instruct our missionaries in difficult foreign languages, or to print the Bible in Chinese or Arabic characters.

But these slaves cannot receive the christian religion from their masters, even if they were ardently desirous to give it to them. For how can a slaveholder declare the whole counsel of God, holding the whip in one hand, and the Bible in the other, and utterly refusing to obey the great precept of Christianity?

We seek the abolition of slavery, that the gospel may be preached to the slaves.

4. Humanity.—All the slaves of the south together, cannot make a single witness. Of what avail, then, are laws, which can never be executed? Their persons and their lives are left totally to the absolute control of their masters. We call upon the whole south to show a single instance, in which a slaveholder has been capitally, or even severely punished for the murder of his slave. They are generally considered as cattle, and are continually bought, sold, and exchanged; husband from wife, parent from child, and friend from friend. The northern slave States are now ridding themselves from the 'curse of slavery,' by sending in droves every year, thousands of slaves from the place of their nativity, dearer to a slave than to a freeman, as it is often to him the only known and fixed spot in the ocean of existence, to be sold in the new and unhealthy climate of the far south, where the human stock, which is produced with so much labor and selection in the northern slave States, finds a ready market, and a quick consumption. Is not the cause of abolition the cause of humanity?

5. Liberty.—The sound of this word would once have thrilled every American bosom. But at the present time in our country, perhaps from the constant and too universal enjoyment of her blessings, we have become blind to her charms and deaf to her voice. Still, however, Liberty is a good thing in Greece and in Poland. Even in this country, a little zeal for Liberty may be overlooked in some, though not in those who wish for the abolition of slavery. But this is an exciting subject, and I will not speak though I burst, for fear of affronting our friends both at the South and the North; we will not in vain ask them to 'pardon a little to the spirit of Liberty.'

The Union of our country, though not an object of any benevolent Society, is justly dear to every one of us. Permit me, in illustration of this point, and of the proper means of preserving this Union, to relate an anecdote.

The too much indulged boy of a kind and worthy father, when he was in want of any favor from him, was in the habit of mounting the roof of the house, walking down to the caves, and seeing his father in the yard, crying out to him, 'Father, if you do not do as I say, I will certainly jump off!' The affectionate old father, terrified to see him on the precipitous edge, cried out, 'My son, my son, come down, come down! I will grant your request. I am willing to do any thing for the sake of conciliation.'

Finally, Mr. President, if our cause embraces the objects of all the benevolent institutions in the country, we are bound to give it our peculiar support. When with our friends we go out to cultivate the great field of benevolence, and know that they are prejudiced against a certain portion of that field, which we have found to be equally deserving of cultivation with any other, will it not be our imperious duty to spend our whole efforts upon this portion, confident that our neighbors will spend all theirs upon the other portions, and that thus the whole field will be cultivated? But however furious our zeal for our favorite object, yet I fear that even this apparently plain command of duty will not be obeyed. We shall still see, as usual, abolitionists among the foremost, and most active in every 'fanatical enterprise' of the day. But I hope, and our brethren come in and bear their share of our burden, we shall spend the best of our money, the best of our time, and the best of our efforts, in the cause of anti-slavery.

SPEECH OF AMASA WALKER, ESQ.

On motion of Amasa Walker, Esq. the following preamble and resolution were adopted.

Whereas more than two millions of native Americans are held in cruel and degrading bondage in the midst of us—Therefore

Resolved, That 'THE LAND OF FREEDOM' is a phrase inapplicable to the United States of America, and ought not to be used by any real friends of universal liberty until slavery be abolished.

MR. WALKER said, that the Resolution he had the honor to submit, was suggested to his mind by the remark of a gentleman who addressed the Convention this morning, that we live in a land of freedom. Assembled as we were to take into consideration the evils of American Slavery; and after hearing the impressive remarks of the President of the Convention, with a mind deeply absorbed in the interesting and appalling subject, he must confess he was forcibly struck with the declaration referred to, that we live in a land of freedom. He knew, indeed, that this expression was one of common, nay universal use; yet it appeared to him as extremely incongruous to the present occasion. It seemed a contradiction to the whole spirit and tenor of all we had done, and all we intended to do. The enquiry came home to his mind, 'the land of freedom,' applicable to the United States of America; and ought we ever to use that term while slavery exists in our country, and is sanctioned by our government? Both these enquiries, he said, received at once from his mind a decided and unequivocal negative; and believing that some useful purpose might be answered by bringing the subject before the Convention, he had taken the liberty of submitting the resolution now upon the table.

Mr. W. said he was aware that the assertion made in the former part of the resolution, might appear bold, and perhaps presumptuous. It certainly was at variance with public sentiment. 'The glorious land of liberty' had long been the boast of our people, and had been re-echoed through the land at every returning anniversary of our national Independence. Yet it was a fact, and the sooner we felt it the better, that we live in a land of Slavery, bitter, unrelieved Slavery; above all other lands, emphatically so. In contradistinction to other civilized nations, we call ourselves a free people. We point across the Atlantic to the empires of Europe, and thank God that we are not like other men; that while they are groaning under ancient, feudal despotisms, we are free and happy. But how empty, how vain, was this boast! Where shall we find slavery in its most aggravated and dreiful forms; in Europe or America? We express and feel great commiseration for the oppressed and half-paid operatives of England; for the ignorant, degraded, half-starved peasantry of Ireland; but what was their condition, what their sufferings, compared with two millions of our own population? They, poor and miserable indeed as they were, could not be bought and sold like cattle; the sanctity of their domestic relations could not be violated with impunity by every lawless oppressor; parents could not be torn from their children; or the husband separated from the wife of his bosom; nor were their females exposed to universal dishonor, without the least protection from the civil law. No, sir. And if

we go to semi-barbarous Russia, to find slavery that shall form a parallel to ours, we cannot find it even there. The serfs of the Autocrat have some rights, and the Russian boor is the lawful possessor of his own wife—the allowed protector of his own offspring. Nor even in the last stage of European civilization, among the subjects of the Grand Seigneur himself, do we find human degradation so complete and awful, as exists among the unfortunate colored people of this boasted land of liberty. Go where we will, we search in vain for a despotism like 'the despotism of freedom.' Let us, then, (continued Mr. W.) spare our errant sympathies, which we are proud to lavish bountifully on the miserable of other lands, for our own still more unfortunate countrymen.

The guilt of slavery is not a local, a partial guilt. It is strictly national; it is identified with our government; it exists, in its full extent, in the capital of our country, under the immediate laws of Congress; and is fully and unequivocally acknowledged as one of the established legal institutions of this nation.

Mr. W. said he would add nothing further to substantiate the first part of the resolution, but would advert, briefly, (for he did not come there prepared or expecting to make a speech,) to the other position, viz. that the term, 'land of freedom,' as at present applied to our country, ought not to be used by any real friend of universal liberty. It ought not to be used, he said, not only because it was not a just and proper term, and because it was inconsistent for us to do so, but because it had a tendency to paralyze the public mind to the subject of slavery. It was a self-deception; it was a concealment of a great and glaring fact; it tended to sear the consciences of men, and create a self-complacency altogether unwarranted by the true state of the case. It was an attempt to cover up our national sin, and it contained that declaration of Holy writ, that whose covereth his sins shall not prosper, but he that confesseth and forsaketh his sins shall find mercy. So let us, said Mr. W. Let us frankly and honestly confess that we live, not in a land of liberty where all enjoy equal rights and privileges, protected by and amenable to Law; but in a land where the right of freedom depends upon the complexion of the skin; where one sixth of the whole population are held in a state of vassalage more revolting and dreadful than can be found in Christendom besides. Let us confess that, as a nation, we are disgraced. Let us no longer subject ourselves to be justly ridiculed by all intelligent foreigners, as a people who, while they boast of the freest institutions on earth, and hold themselves up as the greatest models of justice and liberality, are yet the most cruel, uncompromising tyrants; a people who, while they proclaim abroad the great truth, 'that all men are born free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness,' hold more than TWO MILLIONS of their fellow men in a state of abject servitude, deprived of all personal rights, without any adequate protection of life, without the least vestige of liberty, and, as a body, without any possible means of pursuing happiness here, or being prepared for happiness in the world to come.

It is high time, said Mr. W., that we call things by their right names; that we look at facts as they are, and bring down upon our minds the tremendous responsibility of being participants in the sin of enslaving our fellow men. Let us not talk about 'Southern Slavery' and 'American Freedom.' Let us not lay the flattering unction to our souls, that we are free from this guilt; but let the astounding conviction come home to our hearts, that, as a nation, we are polluted; and that every individual in this great Republic must answer at the bar of God for the continued existence of this enormous iniquity. Mr. Walker closed his remarks by saying that he submitted the resolution with entire confidence, not doubting the reception it would meet with from an anti-slavery Convention.

CONCORD, JUNE 13th, 1834.

FRIEND GARRISON.—The storm is over. The thunder, and the wind, and the hail, have passed away, and a calm, like that which settled upon nature after the warnings of the deluge, is now abroad in our heavens. The clouds, black and heavy, which hung down upon our goodly village during the last week, have given place to sunshine; and instead of blackness and uproar and anarchy and desolation, with which our happy country was threatened, we have now beauty and quietness and prosperity. The waters of strife have rolled back upon their fountains, and the excited passions of men have settled down to quiet and unprejudiced inquiry. None who witnessed the mighty and terrible array of the elements, would have believed we could have escaped an utter overthrow; but the bolts, winged as they were with fire, fell short of their mark, and all, ay all, at whom they were aimed, have returned unscathed from the contest.

But to speak plain language—the fanaticism has been among us, and wonderfully disturbed the peace of our community by preaching the inflammatory doctrine, 'that all mankind are created free and equal,' and that 'the inalienable rights' and 'privileges of freemen are not to be meted out according to the magic and precise standard of color; but that slavery, whatever form it may assume, whether bodily or mental, is not only 'malum per consequens,' but truly and undoubtedly 'malum in se.' They asserted, and that too with every appearance of candor and honesty, that the sentiments avowed in the Declaration of Independence, by that arch-incentiary, Thomas Jefferson, were really words of truth and soberness, and that he who held in bondage any one, white, red or black, who had not by his crimes forfeited his claim to freedom, violated the first principles of our government. They endeavored to prove—with what success I leave their hearers to decide—that persons are actually 'wired of like passions with ourselves, and governed by the same motives; and that equal advantages being given them, equal talent and ability will be displayed. They asserted, however, that slavery was a disgrace to our country, a blot on our national escutcheon—a word of reproach to the monarchs of Europe; when they must have known that, bating the eternal apprenticeship of some two millions of persons, this country is entirely free and

unshackled, both from chains and prejudice. They said that those oppressed were ill treated, had no protection by laws, and that they worked hard every day, and received nothing therefor. Now, do not these fanatics know that these persons receive a peck of corn or rice each week, and sometimes have rags to protect their bodies; and when they die, are carried out into the field and buried? Mr. Editor, I would ask, if these persons are not free from all trouble and anxiety, since their masters are so kind as to take particular care of them, their wives and children, sending some into retirement to the far country, some perhaps on visits to New Orleans, and others to the goodly city Washington, to wait upon the honorable representatives there assembled? They avowed that if we did harm niggers good, they would not return evil; that if they were emancipated, they would not cut the throats of the whites for doing it; that if educated, they would not turn vagabonds and monsters in vice.

To be serious, friend Garrison, we have had a most interesting discussion during the last week, on that all-absorbing question SLAVERY. On Tuesday evening, June 3d, an address was delivered in the Town Hall by Capt. CHARLES STUART from England. A large audience was assembled, and the evils of slavery and the duty of immediate emancipation were depicted in such impassioned language, that an evident commiseration was excited in every bosom in behalf of the degraded and mal-treated slave, and others among us at the North nominally free. He illustrated the stand he was about to take, by an adventure he met with in India some years since. I had risen in the morning, said he, and was about to take my accustomed ride on horseback, when one of the under officers informed me that a 'royal tiger' had entered the village during the night, and after gorging himself with blood, had taken up his quarters in one of the native houses. He was then among us. He was a handsome man, was true, but not dead. He was among us, in all his ferociousness and strength. He had taken possession of the camp. 'Now,' said he, 'what was my duty? Ought I to have gone out, and pursued my pleasure, regardless of the whom I was stationed to protect? I ought I not rather to attack the enemy and thrust him out, even at the risk of my life?' &c.

On Thursday, Capt. Stuart concluded his remarks, to the satisfaction, I believe, of every one present, and showed no disposition as well as that of the slaveholders. Mr. Phelps of Boston, having arrived at Concord, and Prof. Frost of Oneida Institute, N. Y. being present, and the day far advanced, the meeting was postponed till Friday, at 8 o'clock, A. M. At the appointed hour, the Committee of Arrangements made known the order of discussion and the questions. The first, 'Is the Colonization Society worthy of the patronage of the Christian community?' Second, 'Ought the slavery existing in the United States, to be immediately abolished?' The second question was taken in place of the first, and eloquently discussed, pro and con, for about three hours, when the vote was taken, and decided in the affirmative with but one dissenting vote. The other question was then taken up, and after being discussed for about half an hour, the meeting adjourned till 2 P. M.

The question was again discussed till 4 P. M. with great good feeling on both parts. Mr. Phelps, Prof. Frost, Messrs. Kimball of Canaan, and Rogers of Plymouth, N. H. supported it, and Rev. Messrs. Clement of Chester, and Kimball of Hinton, defended it. The defendants were able men, the best cause would afford, but they were utterly silenced. Confessions were made by one of the gentlemen which I was surprised to hear, and which I may mention in another letter; but more at present.

Yours truly, J. H. LE ROY.
Mr. W. L. Garrison.

WATERVILLE, May 23, 1834.
Messrs. Garrison & Knapp:

GENTLEMEN—Our Society was formed on the first of April last, containing at that time right members. We have since received accessions, so that we now number as members of our society eighty-six, with prospects of large additions at our next meeting.

The College, in this place, has not escaped the 'fanaticism.' Two of the officers, and fifty-four of the students, are enrolled under the banner of truth and justice. Our principles are nothing but those contained in the 'Declaration of Sentiments' of the National Anti-Slavery Convention.

The following resolves were adopted at our last meeting:

Resolved, That our object is the immediate emancipation of the whole colored race within the United States; the emancipation of the slave from the oppression of the master; the emancipation of the slave from the oppression of public sentiment; the elevation of both to an intellectual, moral and political equality with the whites.

Resolved, That the principle, 'Do unto others as ye would that they should do unto you,' requires us to use our ardent efforts to effect the emancipation of the slave, and the establishment of free persons of color in the enjoyment of equal rights in the community.

We can but wish you abundant success in all your endeavors to forward that happy day when the principles contained in the 'Declaration of Independence' shall be acknowledged, and equal liberty shall be the watchword of all.

In behalf of the Waterville Anti-Slavery Society,
GEO. J. LE ROY,
Corresponding Secretary.

* See Constitution of U. States.

LIBERIA.

EXAMINATION OF THOMAS C. BROWN AT THE CHATHAM-STREET CHAPEL, N. Y.

Mr. Brown, will you state to this audience your former place of residence, occupation, and situation in respect to property and the means of support?

I was born in Charleston, S. C., where I have resided. I am a carpenter by trade, and have owned two houses, two stores high, and two lots, which cost me over \$3000.

Are you an American or an African?

I think I am an American. I can trace my ancestors for four generations in South Carolina.

Is going to Africa, did you regard your home as going home to your native land?

By no means.

What induced you to leave America, and go to Africa?

To better my condition.

In disposing of your property, in order to go, were you obliged to make a sacrifice of it? and if so, how great?

I sold property that was worth \$3000 in 1850.

Is it a common thing for colonists, who have property, to make sacrifices on it, in order to go?

Those who have property are always obliged to sacrifice it.

Before embarking for Liberia, had you any testimonials of character, &c.?

Yes, I had testimonials of character, &c. and if you will present them to this audience, I will be glad to receive them.

Mr. Brown delivered his testimonials to the Secretary, who read them to the meeting, as follows:

He stated, at the request of Thomas Brown, for the consideration of such as may be interested, that he has been a number of years a master workman in this place, has been the undertaker of large jobs of work upon his own responsibility, and has, I believe, in every instance, given satisfaction, and sustained his character as an intelligent workman, an upright and honest man. My own dealings with him have been extensive, and his credit was permitted to obtain for him at the mill \$1000.

From these testimonials his character is clearly seen as a substantial, intelligent and enterprising man, and as a moral, peaceable and good citizen.

W. J. BENNETT.

Charleston, S. C., Oct. 24, 1852.

Having employed Mr. Thomas Brown frequently as a master workman, we with pleasure concur with Mr. Bennett in his recommendations.

THOMAS FLEMING.

R. F. HENRY.

W. J. TIMMONS.

A. G. WALTON.

ROBERT EGAR.

The honor, Thomas Clavay Brown, a colored man, about thirty-two years of age, is on his way to New-York. This is to certify that he has been acquainted with him, and with his parents and family, for many years, and know him to be a free man, and a faithful citizen, that he has always been a good character, being a sober, industrious, honest man, and a capitalist by trade, and all good men are respectfully requested to treat him well, and assist him in his journey by giving him employment, &c.

SAMUEL MAYERICK.

Piedmont, S. C., July 24, 1852.

Thomas C. Brown, the servant, has been for several years an acceptable member, and for a shorter time a class-leader, in the Methodist Episcopal Church in this city. Leaving us to join the colony in Liberia, we affectionately and confidently recommend him to the grace of God, and the fellowship of his brethren, and all who love our Lord Jesus Christ.

We have proved him to be a worthy man, and a faithful brother. (Signed) M. E. CAPERS.

Minister in charge of the M. E. Church, Charleston, S. C.

Did you go to Liberia at your own expense?

I went partly at my own expense.

What was the price of the passage?

We were three families, and fourteen persons. We agreed to furnish our provisions, and pay \$300 if they would take some lumber.

How long did you remain in the colony? Fourteen months.

Did you purchase any property in the colony, and what was it?

I purchased a lot with Mr. Johnson, near the water; one behind Daily & Russell; another half lot in Green street; and one opposite to J. Lewis's.

Do you still own that property, and why?

I sold on the lots on Green street, because I was unable to find a purchaser. I could get no bid offered for the lots over ten dollars, for what originally cost seventy-five dollars.

Is property generally depreciated?

Property is very much depreciated. Land can hardly be sold at any price.

How soon after your arrival were you and your family taken sick?

I was taken sick in twelve days, and all the rest in six days after.

How many of your family died, and who?

Two of my children, and my brother and sister.

How long were those sick that finally recovered?

I do not know an individual that I left in health.

Does the fever injure the constitution of those that recover?

In my opinion, a man can never be restored to his strength, as he had it in America.

Has your constitution suffered by it?

My constitution has suffered materially. Few could have suffered so much as I did, and recover.

In what ship did you sail, and what number of emigrants went with you? What else did the ship carry out?

I sailed in the Hercules. I think one hundred and seventy-four persons went out. The ship took crockery, molasses, flour, and stores. There was some lumber on deck.

Were the emigrants taken sick after their arrival?

Yes, they were taken sick after their arrival.

How many of them—how soon—what number died?

In less than four months forty-nine died out of one hundred and seventy-four who went out.

What proportion of the forty-nine, who died in less than four months, were old persons, and of previously feeble constitutions?

None of them. They were persons who had possessed good constitutions.

What proportion of the colonists die in this process of seasoning?

None of them. They were persons who had possessed good constitutions.

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[From the Emancipator.]

TESTIMONY FROM RHODE-ISLAND.

The Evangelical Association of Rhode Island, embracing 14 churches and their ministers, with delegates from the Congregational Associations of the other New-England states, met at Providence on Tuesday, June 10. Among other public exercises, a sermon was delivered before them on Wednesday morning by appointment, by Rev. Joshua Leavitt of New-York, on the subject of American slavery. Text, Heb. 13: 3. Immediately after, a committee was appointed to consider the subject, Rev. Orin Fowler, chairman, who reported resolutions, which were fully discussed, amended, and passed UNANIMOUSLY, as follows:

1. Resolved, That this Consociation recognize the duty of Christian sympathy towards two millions of our countrymen now in bondage, and we cordially urge on our members the duty of using all lawful and judicious measures for their relief.

2. Resolved, That this Consociation believe the claim to hold human beings as property, has no foundation in equity, and is contrary to the law of God, and ought to be immediately abandoned.

3. Resolved, That American females ought to testify their Christian sympathy for their sisters held in bondage, and to make such efforts as prudence may dictate for their education and improvement, as the future wives and mothers of American citizens.

4. Resolved, That this body recommend to all our churches to present the claims of these suffering fellow-men at the throne of grace, and particularly on the last Monday of every month.

Nearly all ministers and lay-delegates, with all the representatives of corresponding bodies (except the delegate of the General Assembly of the Presbyterian church, who was engaged in his chamber at the time of taking the vote) were desirous of passing a vote, recommending to the churches to take up collections on the approaching 4th of July, for the American Anti-Slavery Society.

But two of the ministering brethren were apprehensive that their congregations were not fully prepared, and therefore they thought that this recommendation had better be postponed. For the sake therefore of proceeding with entire unanimity, that resolution was omitted. The utmost cordiality and brotherly feeling prevailed during the discussion.

The Rev. Samuel J. May made a visit to this city last week, and delivered two addresses against slavery, the one on Wednesday evening, the other on Friday evening.

We heard the most of the former to the amount of something more than an hour and a half of its length—and found it generally such as we had reason to expect from a humane and benevolent man, as we know Mr. May is. On Friday evening, our duty called us to a different meeting; but we understand from others, that some part of his address was devoted to a defence of Mr. Garrison.

Here we judge he must have labored.—With conscience, the word of God, and the feelings of humanity on our side, it is comparatively easy to demonstrate, to general conviction, the iniquity and impolicy of slavery; but to defend Mr. G.—*Hoc opus, hic labor est.*—*Christian Mirror.*

The address of Mr. May last evening at the meeting house of the second Parish was a powerful and eloquent appeal in favor of the immediate abolition of Slavery, and was listened to by a large audience with manifest interest. There was but little in his address that would not probably be acknowledged and received as sound and correct doctrine by nine tenths of the people of the non-slaveholding states.—*Portland Courier.*

BOSTON:

SATURDAY, JUNE 21, 1854.

ESSEX COUNTY ANTI-SLAVERY CONVENTION.

The following resolutions were adopted by this Convention at its recent sitting in Salem:

On motion of Rev. C. P. Grosvenor.

Resolved, That Charles Stuart of England, Amos A. Phelps, William L. Garrison, Samuel J. May, David L. Child, &c. be invited to participate in the proceedings of the Convention.

On motion of William Oakes, Esq.

Resolved, That as slavery is equally condemned by the spirit and precepts of Christianity, which command us to do unto others as we would have them do to ourselves; and by the Declaration of Independence, which declares "these truths to be self-evident—that all men are created equal, and endowed by their Creator with certain unalienable rights, among which are Life, Liberty, and the pursuit of happiness;—we, therefore, view with astonishment and horror the conduct of those northern advocates of slavery, who search the scriptures to find apologies for slavery, and who have dared to attack with sophistry and falsehood the principles and declarations of the great charter of Liberty.

On motion of Mr. J. G. Whitier, the following preamble and resolution were unanimously adopted:

Whereas, the existence of Slavery in its most aggravated form, in the District of Columbia, is making our land a by-word and a mockery throughout all Christendom, and filling up the measure of our iniquity before God; and whereas, we are morally bound to make strenuous exertions to abolish the Slavery in that District, as we should be, if it actually existed within the limits of Massachusetts;—

Resolved, That a Committee be appointed by this Society, consisting of one or more persons in each town in this County, to obtain signatures to a memorial to the next Congress, praying for the immediate extinction of slavery and the slave trade in the District.

On motion of Mr. Horace P. Wakefield.

Resolved, That the cause of emancipation demands the countenance of American women; that we hail the formation of Ladies' Anti-Slavery Societies as the harbinger of a better day, and that if they will imitate the illustrious example of their sisters on the other side of the Atlantic, they will meet with the same glorious success.

On motion of Rev. Mr. Grosvenor.

Resolved, That the establishment of a Manual Labor School in New England, for the education of colored youth, is an object of great importance, and that this Society cordially approve the measures adopted by the N. E. Anti-Slavery Convention, recently held in Boston, relative to such an institution.

On motion of Rev. Mr. Phelps.

Resolved, That anti-slavery is an important moral sentiment, which it is a duty we owe ourselves to cultivate, as tending to improve the affections, and make us more watchful in regard to our common duties. [This resolution was written by a lady of Salem, and advocated by Mr. Phelps in a felicitous manner.]

On motion of Mr. B. C. Bacon, of Boston.

Resolved, That Miss Prudence and Miss Almira Crandall merit the warmest approbation of all friends of the colored race, for their persevering and uniring exertions to educate colored females, under a most bitter and unchristian persecution.

On motion of Rev. Mr. Grosvenor.

Resolved, That this Society highly approve the act of the American Anti-Slavery Society, passed at its late annual meeting in the city of New-York, pledging the sum of \$5,000 to the American Bible Society, on the condition that the said Bible Society appropriate the sum of twenty thousand dollars to supply every family of colored persons in the United States with the Bible, (counting five persons to a family,) within two years from the 4th of July next; and that we will cheerfully contribute our proportion of the said five thousand dollars.

On motion of Dr. Bellows, of Salem, seconded by Wm. Lloyd Garrison.

Resolved, That no treatment from our opposers should induce us to depart from the Gospel rule, to do to others as we would that they should do to us.

On motion of Wm. Lloyd Garrison.

Resolved, That until the people of the free States do all that constitutionally lies in their power for the abolition of slavery in the District of Columbia and the Territories of the Union; and until they admit their own colored population to equal civil, political and religious privileges with themselves; it is unfair, unmanly, and indecorous in them to upbraid the people of the slave States, as sinners above all others, for not doing that simple act of justice which they themselves pertinaciously and wickedly refuse to do.

On motion of Mr. Hayward.

Resolved, That Abolitionists desire that efforts be made on the 4th of July next, to impress upon the minds of the public the truth of the self-evident propositions contained in the Declaration of our American Independence.

On motion of Mr. William Ashby of Newburyport.

Resolved, That the Liberator is a valuable periodical, and is worthy of the patronage of the friends of liberty.

On motion of Rev. Mr. May, seconded by Wm. Lloyd Garrison.

Resolved, That the emancipation of the slaves in our country is the first step we must take in the great work we have to do for the intellectual, moral and religious improvement of our immense colored population.

On motion of Mr. May, seconded by Wm. Lloyd Garrison.

Resolved, That the Liberator is a valuable periodical, and is worthy of the patronage of the friends of liberty.

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probable that colonies made up of the worst materials will so regenerate the natives of Africa, as to deter them from following the example of this country? The truth is, the American Colonization Society is the GREAT PATRON OF THE FOREIGN AND DOMESTIC SLAVE TRADE, by the protection which it gives to SLAVERY, the parent of this abomination.

Matters have reached a strange pass, if we cannot even lament its [slavery's] existence, in the most delicate and unimpaired terms, without being flouted as incendiaries.

So says the editor of the Christian Mirror, in reply to an attack of the Bangor Republican upon Messrs. Matheson and Reed, from England. Mr. Commons may think himself for the difficulty which he is now placed; for by his unwarrantable attacks upon abolitionists, he has aided materially in bringing matters to a strange pass; and furnished a precedent which base men will on all occasions readily imitate. It appears that it is a matter of little consequence to the Genus of Slavery, whether its continuance to its injustice are made in the most delicate and unimpaired manner, or in bold and unequivocal language.

By their fruits ye shall know them.

The Boston Recorder, Vermont Chronicle, New-York Observer, Christian Mirror, &c. &c. must find strong corroborative evidence of the justness of their opposition to the anti-slavery cause, in having such worthy allies as the New-York Commercial Advertiser, Courier & Enquirer, Philadelphia Commercial Intelligence, Frieslander Exposed, Boston Morning Post, Washington Telegraph, New-Hampshire Patriot, together with a hundred other vulgar and profligate prints. They must be filled with complacency to observe how all that is base and venomous in prejudice, all that is brutal in violence, all that is offensive in corruption, all that is fiendish in malice, and all that is hateful in persecution, is arrayed on the side which they defend, and in opposition to the claims of the poor and needy, the suffering and the dumb. Every mob which has been stirred up to deeds of violence against non-resisting abolitionists, owes its origin to the friends of the American Colonization Society. Verily, by their fruits, and their company too, ye shall know them.

The last Vermont Chronicle inquires, 'What is justice? What does the law of love require?' The ignorance of the Chronicle on these points has long been apparent. Will not one send its belated editor a copy of the New-Testament?

The same paper asks, 'What is slavery in this country?' The public ought to know. Yet the Chronicle asserts, some time ago, that the people of New-England needed no information as to the state of slavery at the south, but only as to the best mode of getting rid of it. The editor will obtain a satisfactory answer to his inquiry, by reading 'Stroud's Digest of the Slave Laws.'

The Chronicle attempts, by a quibble, to vindicate southern society from the charge of indifference to the cruelties practised upon the slaves. Its editor says, by way of evidence, that—

During a residence of two years in a slaveholding state, three slaves were murdered in counties where we were acquainted. The murderers were owners or overseers. In the first case, the owner, who was a magistrate, gave the murderer (his own overseer) a hint that he should find it necessary to proceed against him should he remain in the vicinity; [how kind to give such a friendly hint!] and he disappeared.

In the second, the murderer fled—the circumstances being extremely aggravated, and the indications of public opinion very decided and speedy. The third murderer was brought to trial, but acquitted on the ground of want of legal evidence.

To say that nobody took any notice of these cases, or thought wrong was done, would be gross misrepresentation; and so it would, on the other hand, to say that proper feeling was excited. We did not doubt, at the time, that had the victims been white, the murderers would all have been secured and hung.

It seems to us that more conclusive proofs of the defenceless condition of the slaves, and the almost total indifference of a slaveholding community to the murderous outrages committed upon their persons, need not be adduced. We thank the Chronicle for its unintentional support.

The Vermont Chronicle, writing under a shaft from our editorial bow, is collecting together some laudatory notices of its late editor, which affirm that Mr. Tracy is 'one among the most talented editors in the United States—a man, too, of independence!' It would be surprising, indeed, if such papers as the Christian Mirror and New-York Baptist Register, distinguished alike for mental imbecility and moral timorousness, should not praise one of their own complexion. We shall expect to see in the columns of the Chronicle, in due season, a parade of pulps from 'The Philadelphian,' 'The Presbyterian,' 'The Commercial Advertiser,' and others of a kindred stamp.

We have placed upon our first page the Constitution of the Cambridge Anti-Slavery Society. There is a singular confusion of mind and obscurity of vision in the Preamble, where it is declared 'we consider slaveholding in itself MORALLY WRONG, though we would not impute it as a crime to those who conscientiously believe themselves not justified in immediate emancipation'!!—It matters not, then, what sin a man commits; he may plunder and oppress ad libitum, without guilt, provided he 'conscientiously' believes that he ought not at once to cease from his iniquity. The saints may be persecuted unto strange cruelties, and be delivered up to death, innocently on the part of Saul, if he really believes that he is thereby doing God service. What particularly surprises us is, that in this same Preamble, the principle that man can be the property of man, is declared to be 'inconsistent with the spirit of our free institutions, subversive of the purposes for which man was made, and UPPRIVELY AT VARIANCE WITH THE PLAINEST DICTATES OF REASON AND CHRISTIANITY'!

THOMAS C. BROWN.

The New-York Evangelist and Emancipator have published a Supplement to their papers, containing a faithful and full report of the examination of Mr. Brown, about which so much clamor has been raised, and so many falsehoods couched and circulated by certain shameless partisans of the Colonization Society. None but those who are filled with prejudice and hatred toward our colored population can read it, without being struck with admiration at the calm demeanor, the christian candor, the consistent testimony, the conscientious impartiality, and the unshrinking courage of this estimable but calumniated and suffering man. A portion of his evidence will be found in another column.

The Boston Recorder is 'forced' to admit that 'on all important principles, there was great harmony and unanimity in the [New-England Anti-Slavery] Convention.' It means by Garrison men such as act without due consideration!!

To the Editor of the Liberator:

DEAR SIR—I have felt provoked and ashamed, for a long time, to see you notice the Vermont Chronicle. If the editor of that paper should see a plan going into operation, which every one thought would unite the whole world in peace and love, he would cry out, 'Stop! Stop! Wait until I can split this hair!'

Who shames this quibbler? break one cobweb through.

He spins the slight, self-pleasing thread anew: Destroy his fib, or sophistry—in vain—The creature 's at his dunsy work again.

I hope you will dismiss him, with this farewell—'Word catcher, live upon your syllables.'

THE BOSTON RECORDER.

Resolved, That the above proceedings be published in the Liberator.

GEORGE PUTMAN, Chairman.

JOHN T. HILTON, Sec.

MARRIED.—At New-London, Ct. May 20, Mr. William Anderson to Miss Chimbra Harris.

DIED.—On the 28th of July last, on board the ship Morrison, bound to Canton, East Indies, Mr. James B. Smith, of New-York.

On the 10th inst. Elizabeth, infant daughter of Mr. Martin Galacer, of New-York.

VALUABLE PAMPHLET.

JUST from the press, and for sale at the office of the Liberator, a pamphlet containing Mr. Henry B. Stanton's Letter respecting the great debate on Slavery and Colonization, at the Lane Seminary; the Speech of Mr. James A. Thome of Kentucky, delivered at the first anniversary of the American Anti-Slavery Society in May last; and the Letter of Rev. Dr. Cox, of New-York, giving his reasons for abandoning the American Colonization Society.

This pamphlet merits a wide circulation; and it is hoped that the friends of bleeding humanity will assist by their means in putting it into every family.

Price \$4 per hundred, 50 cents per dozen, 6 cents single.

BOARDING HOUSE REMOVED.—The private Boarding House, kept for respectable persons of color, by Mrs. Serena Gardner, at No. 19, Powell-street, is removed to No. 13, Elizabeth-street, where she continues the same business.

Philadelphia, June, 1854.

TO THE EDITOR OF THE LIBERATOR:

I would return my thanks to the Editor of the Boston Courier for having inserted the following article in his paper of Thursday.

JUSTICE VS. COMPENSATION.

To the Editor of the Liberator:

Sir,—A communication, professedly in defence of the Anti-Slavery cause, appeared in your columns yesterday from a correspondent at Cambridge, which I deem worthy of animadversion

LITERARY.

[For the Liberator.]

AN APPEAL

TO THE DAUGHTERS OF AMERICA.

Hark! Christian mothers! daughters! sisters! wives!
Hark! hear ye not the spirit-piercing cry
Of outraged woman for her dearest rights!
Oh, never talk of virtue—while ye hear
That maddening cry of horror thus unmoved
Ay! never talk of piety—yet mark,
With such a careless, cold, indifferent eye,
Wrongs that might move the very rock to tears!
Ay! soften that! and make the sanguine earth,
Like an afflicted conscience, cry aloud!
Revealing crimes that would appal herself,
And palsy Nature's spirit! Till this globe,
Shocked with the wickedness her bosom bore,
Should hang cold in her orbit, turned to stone—
Smit by OFFENDED JUSTICE! doomed to be
Forever still amid the wheeling spheres,
Whose ceaseless motion is a melody;
And silent mid the circling harmonies,
That lean forever on their golden lyres,
And wake such music as carapures heaven.

My countrywomen! be not 'WHITTEN WALLS'!
In Virtue's spotless drapery arrayed—
Yet strangers to her spirit!—Clarity—
Daughter of Heaven—the loveliest and best—
Is feminine in nature. Woman's soul
Is, in its native purity, allied
To her who suffereth long, and still is kind.
Thus, woman is pre-eminently bound
Her fairer sister's deeds to emulate;
And, by such acts as stir the soul with love,
Make her divine alliance evident!

To WOMAN, then, I make one strong appeal:
Shut not your eyes! turn not your eyes away!
But hear! and see! and understand! and feel!
The wrongs of injured woman—not farbur
To stretch your hands—to lift your every voice!
With one accord to make a firm resolve,
Founded upon a prayerful trust in God,
That ALL OUR INJURED SISTERS SHALL BE FREE!
And renovated—FREE IN SOUL AS LINE!

Fair daughters of America! awake!
Wake to your duty! all who bend the knee
In peace around your altars! Help for her,
Whose prayers are answered—only by the scourge!
All ye who love your offspring! Help! for her,
Whose screaming children, clinging to her arms,
A mother's arms, and yet too weak to hold—
Are torn away, by hands that never wound!
One deed of mercy—one pure act of love!
All ye who nurture the endearing ties
Of home and kindred! Help! Oh! help for her,
The fettered one, whose burning eye is turned
On home and kindred she may know no more!
All ye who cherish daughters, as the shrine
Where love and thought impure may never come!
Help, help for her, whose agonizing cries
Tell she is witness of a daughter's wrongs.
Ye've slept too long already!—Wake! awake!
And if your duty is not evident,
Look o'er the broad Atlantic—look! and see
What woman's voice hath done—is doing now!
And if ye have no feeling, do have shame!
Shame that the daughters of a land less free,
Should go before Columbia's, in the liberty
OF MERCY, JUSTICE, TRUTH, and LIBERTY!

No work is this to choose or to reject:
'Tis the stern call of DUTY. Haste! obey!
List the low wail of MERCY for the fallen!
The long, deep cry of JUSTICE for the wronged!
Look on the kneeling, bleeding, helpless one!
The chained—the spirit-bowed—the desolate—
Stretch forth your hands, and lift her from the dust!
Whisper, "Thou art our sister." Wipe her tears.
Poor balm into her deeply festering wounds.
Comfort her stricken spirit. Point on high,
To the great God, who loveth all alike!
And tell her that a FATHER loveth thee!
Teach her to know her own immortal soul;
To quench her ardent spirit's burning thirst!
At the quick streams of knowledge. Haste! resolve!
Resolve and act—and reason shall be yours.
For what, in all the times of history,
The record breatheth—of a free remembrance
Planted in woman's soul, that turned to naught?
EMANCIPATION should be woman's work.
WITHDRAW YOUR COUNTENANCE, and the work is
done;

For men will never run against the tide
Of woman's favor. Let oppression be
No subject for your dalliance or your smiles.
Stretch not your hand to ROBBERY—whisper not
The tender vow to MURDER—though he come
In all the proud authority of LAW.
With gilded trappings and in pompous state:
Nor smile on him who says these things are good!
The weak APOLOGIST, who sanctions crime
By precept—though his practice might condemn!
Or who laments the hard necessity
Of being more than robbers!—Be yourselves!
And dare to think—and, thinking, dare to act!
Remember this—"T'IS CRIME TO SMILE ON CRIME!"
FRANCES HARRIET WHIPPLE.
Pomfret, Ct. June 10, 1834.

[For the Liberator.]

A HYMN.

O, righteous God, whose awful frown
Can crumble nations to the dust,
Trembling we stand before thy throne,
When we remember THOU ART JUST.
Dost thou not see the dreadful wrong,
Which Africa's son sustains!
And wilt thou not arise ere long,
To plead his cause, and break his chains?
Must not thine anger quickly rise
Against a race so proud, so vain,
Who dare thy righteous laws despise,
And trample in the souls of men!
Will not thy judgments, like a flood,
This deep polluted land o'erflow—
Drenched with our fellow-creatures' blood—
Filled with the scenes of Africa's woe!
The sin of slavery we forgive,
Lest we thy judgments here should view;
Lest o'er our heads thy thunders break,
For worse than ancient Egypt knew.
M. J.

[From the Mother's Magazine.]

A MOTHER'S TEAR.

Earth has no eloquence so strong,
Deep, soul-aching, yet so clear—
That yields far deeper than the tongue—
As a kind mother's melting tear.
Oh, when a wayward, stubborn child,
I've scorned reproof, despised control—
A tear has made me tame and mild,
And bowed with grief my inmost soul.
Oh when I broke her gentle laws,
And turned regardless of her frown—
A tear would advocate her cause,
And break my will, and melt me down.
Say, reader! hast thou ever mourned
When thou had made a mother weep,
On anguish'd pillow never turned,
And sought in vain for soothing sleep?
Proud one! whose heart is eased in steel,
Hast never owned an earthly fear—
Tell me if thou didst never feel
When thou hadst caused a mother's tear?
If thou art not of Stygian stain—
Go, lie thee to another sphere!
No tear should dwell in earth's domain
Impervious to a mother's tear.

MISCELLANEOUS.

[From the Emancipator.]

LETTER OF JOHN G. WHITTIER.

HAVERHILL, 3d of 6th mo. 1834.

Dear Friend and Brother—I seize the first
moment of leisure to drop thee a line on the
great subject which lies near our hearts.
I have just returned from attending the
New-England Anti-Slavery Convention at
Boston. More than 200 delegates were present.
It was a mighty evidence of our growing
strength—the great amount of moral
and intellectual power which, under God, is
directing its energies against unrighteous
oppression. The high ground of the Phila-
delphia Convention has been fully maintained.
Our misguided opponents can no longer 'lay
the flattering unction to their souls'; that
there is division and shoulder to shoulder
—heart touches heart—and the same moral
impulses thrill like electricity from one to
another.

Our hearts were cheered by the presence
of our distinguished and beloved brother,
CHARLES STUART. I can think of him only
with admiration and love. His peculiar and
sacred eloquence—his fervent zeal—his
steadfast faith—his humble reliance upon the
Great Pattern of Philanthropy—all unite to
render his presence among us the occasion of
gratitude to God. The presence and services
of Geo. Bourne of this city, and JOHN
FROST of Whitesboro', N. Y. were most ac-
ceptable to us.

On fifth day morning, the children of one
of the colored schools in Boston underwent
an examination at the temple in Tremont st.
in scripture history, arithmetic, natural history,
&c. It was a most interesting and in-
structive occasion. At the close of the ex-
amination, Charles Stuart offered some sol-
emn and impressive remarks, and was follow-
ed by JAMES A. THOMAS of Kentucky. In a
voice tremulous with emotion, he contrasted
the intellectual and happy countenances of
the children before him, with those of the
wretched slave-children of the south and
west. "Oh!" said he, with an eloquent ex-
pression of manner and tone, which thrilled
upon the hearts of the crowded assembly,
'the slave children of the south are the grave-
yards of the mind. Every countenance of
their miserable inmates is the tomb-stone of a
buried intellect, and the soulless eye is its
dreadful epitaph!' He ceased—and amidst
the awful and still unbroken silence, our
brother GROSVENOR of Salem rose to address
the assembly. For a moment the intensity
of feeling overpowered him, but with a mighty
effort, to use his own language, he 'put down
his heart, and nerved himself to the duty
which he evidently felt was before him. He
closed the piano-forte which had accompanied
the voices of the children, 'for,' said he, 'with
a tearful eye, and a difficult utterance, there
must be no voice of rejoicing—there must be
no music here.' He placed one of the young-
est of the children upon the instrument in
view of the breathless audience. 'AN ACCU-
SION!' he exclaimed, 'AN ACCUSSION!' who
bids for this little innocent? Who bids for
body and soul? For the image of its God
and ours? One general shudder ran over
the assembly. The tears of pity, and the
evidences of unmingled horror, were every
where visible. It was a home appeal, and it
can never be forgotten.

I was unable to attend the great meeting
on fifth day evening. The speakers were
James A. Thomas, John Frost, Geo. Bourne,
John Main, and others. It has been describ-
ed to me as a season of unparalleled interest.
A mighty blow has been given in the cause
of right. It will be felt not only by New-
England, but by the whole country.
Our dear friend SAMUEL J. MAY, fatigued
as he was by his arduous labors as President
of the Convention, on sixth day evening de-
livered an address at Newburyport, and on
first day evening at this place. His address
was eloquent and highly satisfactory. He is
a tower of strength in our cause. Last evening
he lectured at Ipswich.
I am now engaged in preparing for the
Essex County Convention, to be held on the
11th inst. I confidently anticipate a great
and excellent meeting.

This letter has been penned in haste; I
trust some of our friends will transmit to thee
a more full and satisfactory account of the
Convention. Truly and affectionately thy
friend,
JOHN G. WHITTIER.
E. WRIGHT, Jr.

[From the Brooklyn Unionist.]

Canterbury decency exemplified.—It may
not be known to many of our readers that
the Junior editor of this paper (W. H. Bur-
leigh) has, for several weeks past, been en-
gaged as an instructor in Miss Candall's
school. Such, however, is the fact. We
did not pause to enquire whether the benevo-
lent and christian people of Canterbury were
pleased or displeased with it—or what
other people might say or think about it—
the conviction that we could be useful—that
we could by our influence, limited though it
be, and by our example and by our labors as-
sist in the moral and intellectual elevation of
a race long and grievously oppressed, was
sufficient to induce us to take the step we
have taken. We knew the shameful perse-
cutions which Miss Candall had endured,
and were ready to expect that we also might
receive a share of obloquy. We were willing
to receive the censure of a certain class.
The hate of the bad is the highest commen-
dation a good man can receive.

On Tuesday evening last, as we were re-
turning after the labors of the day, to our
lodgings about a quarter of a mile south of
the village, we were saluted, when opposite
the house of an opposer of the school, by a
volley of added eggs. They poured in upon
us like grape shot from a seventy-four—but
luckily no one hit us. The miscreants who
made the assault were concealed, like cowards,
behind the wall, and owing to the dimness
of the night, we were unable to discern any
one. We quickened our pace, and was soon
beyond the reach of the missiles. As we passed
the barn of the individual above referred to,
however, we perceived that the great door
fronting the street was wide open, and we
made up our mind to receive another volley
from the garrison which we had reason to
suspect was within. Nor were we disappointed.
Canterbury decency, again poured in upon
us; but we passed rapidly on, and were soon
beyond their reach.

We have a few remarks to make upon this
shameful and unprovoked attack. To say it
is in perfect keeping with the past course of
Canterbury is to say nothing new. When
fathers offer to help their children down the
house, and assert that they had rather their
children should go to hell, than to go to school
to Miss C. in case she should ever take a
white school again—when fathers conspire to-
gether to starve the school out, and reckless mis-

creants are thus encouraged to attempt to
burn it out—when fathers look with compla-
cency, nay, with delight upon the depreda-
tions already made on Miss C's property—it
is not to be wondered at that their children,
previously depraved as they are, should ven-
ture in the darkness of the night to attack an
unarmed individual who was known not only
to favor Miss C's project, but to assist her
in the accomplishment of her designs. We
are not disappointed. Added eggs are fit
instruments for such people—and such peo-
ple, when engaged in robbing their neigh-
bor's hen-roosts to obtain them, and after-
wards skulking behind the walls and in the
barns to throw them at the passer by, are en-
gaged in an avocation for which their capa-
cities seem to be peculiarly adapted. We
envy them not the distinction which they will
inevitably acquire. But it would become
the parents of such promising youths, if in-
stead of casting impediments in the way of
the instruction of others, they would instruct
their own children in good morals and good
manners, and if they cannot render them
useful, at least render them decent. A por-
tion of their leisure time devoted to the laud-
able object of checking the depredations of
their offspring, may save them the future
anguish of witnessing that offspring danc-
ing from the gallows. We hope our
advice will be taken kindly by Canterbury
people.

This article is intended for those only
whom it fits. No others will understand us
as meaning them. We cannot forbear ad-
ding, however, as a quieter to the vague
fears of the parents of Canterbury, that there
can be no danger of their sons ever marry-
ing any of the colored girls of Miss C's school
even if they were so inclined. They must
become far more refined, in mind and in man-
ners, before they would be able to come in
competition with the most ignorant and least
refined scholar in school.

CURIOUS MISTAKE. Two men of unim-
peachable character, were lately brought be-
fore the Lord Mayor of London under the
following odd circumstances:—
The owner of a horse and cart had occa-
sion to stop at a shop near the Mansion
House, but he was not long in the place when
he was surprised to see the two defendants,
who were quite strangers to him, deliberately
get into his cart and drive off. He immedi-
ately ran and shouted after them, and they
pulled up and seemed astonished at being
told that they had stolen the cart and horse,
and that they must go before the Lord Mayor
to answer for the robbery.

The two men declared that they had no
more notion of stealing the horse and cart,
than of stealing the house they were in at
that moment. They happened to meet at
the place where the complainant alighted,
and each believed that the cart and horse
were the other's. One of them was extreme-
ly unwell at the moment, and although he
lived at a very short distance from the spot,
he offered the other sixpence to give him a
drive home. The other consented, under the
impression that the horse and cart were the
property of the sick man, while, on the con-
trary, the sick man seeing no other person
near the horse and cart, concluded that they
belonged to the person he asked for the drive.

The sick man—I assure you, my Lord, that
the whole originated in a mistake. We, of
course, stopped the moment we were called
after, and I said to the driver, 'What do they
want with your horse and cart?' 'My horse
and cart,' said the driver; 'it is not mine,
'his yours' (laughter). 'No,' says I, 'I
never saw it before in my life till you pro-
posed to drive me, and I have nothing to do
with it. It must be yours.'

The driver—I was never so much fright-
ened as when we were accused of a robbery. We
had only to go a few doors further; and, if
the man who asked me to drive him had
not been so very ill, there would have been
no occasion to drive at all, and we should
have avoided this scrape.

It was admitted that the two men had got
into the cart as if it really belonged to them,
and the driver was seen receiving from the
sick man the sixpence, which, upon finding
out the mistake, he forthwith refunded, with
the greatest alacrity. It was stated, too, that
both men lived close to the place from which
they had driven the cart and horse, and they
were very good characters.

The Lord Mayor said the mistake was cer-
tainly a very odd one, and might have termi-
nated more awkwardly if the complainant
had not seen the two men drive off. His
Lordship thought it unnecessary to advise
the defendants not to calculate too speedily
upon the ownership of any other cart and
horse.

The driver—I give you my oath that when
I saw this good man, I thought he had just
got down from the cart.
The sick man—And I'll give you my oath
that when I saw this good man, I thought he
was just going to get up into the cart—(great
laughter.)

The defendants then retired amidst the
laughter of a crowd of spectators, some of
whom had seen the transaction in the street.

[From the Boston Gleaner.]

The Trial of Tubey.—You state that 'no
person can read the trial without being sat-
isfied that Hart was brutally murdered.' I
believe that no unprejudiced man could have
read the trial without being satisfied that the
Captain, even if he did not give the death
blow, permitted and sanctioned it, and the
preceding and subsequent brutality of the
mate. He might have stepped it any mo-
ment, and yet he permitted it to go on when
the unfortunate man was already so reduced
and enfeebled, that according to the testimo-
ny of the captain's own witness (Snowdon),
he fell down 'two or three times' in walking
from the quarter deck where he had been
seraping, to the pumps.

Still more, Mr. Editor, all the witnesses
agree that when the poor soul was in this
situation, Capt. Tubey ordered him to 'pump
out the ship.' And when the inoffensive
and patient creature said, 'Yes sir,' and made
the effort, and had not strength enough to
handle the brake, and was knocked down by
somebody and with something, the captain
stood by and saw his mate put a rope
round the neck of the man, drag him for-
ward to the cathead, to him under it, and
keep him there three quarters of an hour, with
heavy snags breaking over him.

In all this, the captain had struck no blow
with his own hand. I see if not an aiding
and abetting of murder, no title whatever to
the eulogies of a judge, or the plaudits of the
people!

Again, Mr. Editor, where was the propri-
ety or justice of cautioning the jury against
the prejudice of colored witnesses against a
white man, and passing over that of the white
witnesses against colored men, and in favor
of the accused white? Sir, these things
surprised and distressed me. They may be
drowned and submerged for a time by gen-
eral clamor, but there are minds to which they
will remain and reappear.

Another thing, Mr. Editor, if the mate
committed the murder, how is the captain to
answer for permitting the murderer to quit
the vessel at Richmond? Nay more, he ac-
tually discharged him at that place! 'Be-
cause he got intoxicated,' says Snowdon, the
second mate; and after saying this, the same
Snowdon in almost the same breath, said on
the stand that the mate 'cleared because he
had killed a man,' and was afraid to come
home. At the primary examination four or
five months ago, this same Snowdon swore
positively 'that he did not know why the mate
cleared.' On several other material points,
Snowdon swore on the trial diametrically
opposite to what he did on the examination,
and this was proved, but no comments were
made from the bench on his inconsistencies.
Mr. Editor, if the mate should ever be caught
and brought to trial for this murder, we shall
see whether he will not get off by proving that
the captain did it.

A Daughter's Love.—Sometimes, I was
conscious of gathering roughness from the
continual conflict with passion and prejudice,
and that the fine edge of the feelings could
not ever be utterly proof against the corro-
sions of such an atmosphere. Then I sought
my home, and called my bird of song, and
listened to the warbling of her high heaven-
tuned voice. The melody of the music fell
upon my soul, like oil upon the troubled bil-
lows,—and all was tranquil. I wondered
where my perturbations had fled—but still
more, that I had ever indulged them. Some-
times, the turmoil and fluctuation of the world
threw a shade of dejection over me; then it
was her pride to smooth my brow, and to re-
store its smile. Once a sorrow of no com-
mon order had fallen upon me; it rankled in
my breast like a dagger's point; I came to
my house, but I shunned all its inmates. I
threw myself down, in solitude, that I might
wrestle alone with my fate, and subdue it;
a light footstep approached, but I heeded it
not. A form of beauty was on a sofa, by my
side, but I regarded it not. Then my hand
was softly clasped, breathed upon, pressed
to my lips. It was enough—I took my
daughter in my arms, and my sorrow vanish-
ed. Had she essayed the hackneyed expres-
sions of sympathy, or even the usual epithets
of endearment, I might have desired her to
leave my presence. Had she uttered only a
single word, it would have been too much,
so wounded was my spirit within me. But
the deed, the very poetry of tenderness,
breathing, not speaking, melted 'the winter
of my discontent.' Ever she ended with
that most exquisite of woman's perfections,
a knowledge both when to be silent
and where to speak,—and so to speak,—that
the frost might dissolve from around the
heart she loved, and its discords be turned
into harmony.

The following Indian Love Song shows
that the tawny aborigines are men of like
passions as others. The original, with this
translation, is furnished in the last letter of
the accomplished correspondent of the New-
York American, dated in Upper Missouri,
Feb. 1834, and is said to sound very musical
from the silver tongue of an Indian girl:

INDIAN SERENADE.

Awake! flower of the forest; beautiful
bird of the Prairie.
Awake! awake! thou with the eyes of
the fawn.
When you look at me I am happy, like the
flowers when they feel the dew.
The breath of thy mouth is as sweet as
the fragrance of flowers in the morning—
sweet as their fragrance at evening in the
moon of the fading leaf.

Does not the blood of my veins spring
towards thee like the bubbling springs to
the sun in the moon of the bright night?—
(Awake.)
My heart sings to thee when thou art near,
like the dancing branches to the wind in the
meads of strawberries.—(June.)
When thou art not pleased, my beloved,
my heart is darkened like the shining river,
when shadows fall from the clouds above.
Thy smiles cause my troubled heart to be
brightened, as the sun makes to look like
gold the ripples, which the cold wind has
created.

Myself! behold me! blood of my beating
heart.
The earth smiles—the waters smile—the
heavens smile; but I—I lose the way of
smiling when thou art not near—awake!
awake! my beloved.

Awful Occurrence.—On Sunday morning,
the following tragical event occurred at the
Brooklyn:—A fireman in one of the steam-
boats had quarrelled with his wife, and it is
said, given her a beating; after which he
left the house. She followed, however, pour-
ing abuse upon him, till they arrived at the
Brooklyn. Exasperated and vexed, he
threw himself into the river at one of the
ferry stairs, and swam to the opposite side.
His wife, swollen with rage, looked after him
for a moment, and as if prompted by a strong
feeling of revenge, also plunged into the wa-
ter, and made an effort to follow, but, in the
mad attempt, sunk in the stream, and was
taken out a corpse; thus furnishing an ap-
palling instance of the effects of female pas-
sion. The husband reached the opposite
bank in safety; but who can pretend to de-
pict his feelings on ascertaining the fate of
his partner under such circumstances? It is
alleged that the quarrel between them origi-
nated in the supposed infidelity of the female.

WASHINGTON, June 9.

I have just left (2 P. M.) Mr. Ewing,
of the Senate, reading the long looked for
report on the Post Office affairs. I listened to
it for nearly two hours, and left the Chamber
blushing for my countrymen. By this report
it appears, that notwithstanding the receipts
of the Department have been greatly in-
creased under the Jackson reign, yet there
is a most appalling deficiency to meet its en-
gagements. A system of political corrup-
tion, in rewarding certain friends and par-
tisans, is disclosed, that must be truly sick-
ening to the heart of every true friend of a Re-
publican Government. There is nothing like
it to be found under all the Administrations
combined, from the days of Washington to
the close of that much calumniated J. Q.
Adams. How much longer will the Ameri-
can people submit to such outrageous acts?
If Gen. Jackson has the least particle of the
honesty he so much boasts of, he will turn
his eyes upon his own Administration and
correct abuses there, and cease, for a while
at least, to persecute the U. S. Bank.—Bal-
timore Patriot.

Anecdote of the late Chief Justice Parker.—
'The Chief Justice was a man of the sim-
plest habits of life. He happened to have
taken a servant, on the very day of an even-
ing, when he was to receive a club of his
professional brethren. This servant had left
a family in which it was the usage to en-

nomize visitors, a practice unknown in the
Judge's house. The two first who came,
were asked for their names, and one of them an-
swered, John Doe and Richard Roe. The
servant threw open the door and announced,
'Mr. John Doe, and Mr. Richard Roe.' The
Chief Justice came forward with his usual
good nature, and extending his hand, said,
'Gentlemen, I have read of you, and heard
of you all my life, but had despaired of mak-
ing a personal acquaintance.' He ordered his
servant to forego his gentility in future.

Death for Love.—A young woman named
Mary Quinn, who resided in the old Town,
had for some years received the attentions
of a young man named Shine, to whom she
became engaged. Shine, however, had de-
termined to break off the connection, and as
the readiest means of doing so, determined
to proceed to the new world. He called on
his betrothed on Sunday night to state to her
for the first time his determination. The
poor girl was almost struck dumb, and could
barely ask him whether he purposed sending
for her. The instant replied, 'he could
not tell, he could make no promises.' The
wretched girl was stupefied—she ran from
the man who had despised her devotedness,
reached her room, told her father that her
lover was proceeding to America, flung her-
self on the bed, and before evening of the
next day she was a corpse.—Limerick paper.

MORAL.

By a colored citizen of Philadelphia.

[For the Liberator.]

ADDRESS DELIVERED BEFORE THE COL-
ORED TEMPERANCE SOCIETY OF PHILADELPHIA,
JANUARY 8, 1834.
BY WILLIAM WHIPPLE.

FELLOW MEMBERS:

Having been so highly honored by your suffrages,
as to be elevated to the distinguished situation of
presiding over this institution, the claims of duty
require of me the arduous task of explaining the
motives and considerations that should actuate us
in promoting its objects.

Those who associate themselves for the improve-
ment of their moral condition, are exercising
the highest order of legislation. The present is an
era for us to notice the evils, and mark the moral de-
pravity, that have afflicted the human family since
they have fallen from that holy estate that our first
parents enjoyed.

Intemperance, that blighting monster, that ex-
tincter of the human species, has slain mankind with
a power that can only be likened unto the axe,
which in the march of civilization is rapidly clearing
our native forests. It is an evil for magnitude unex-
celled, and in the history of the world must stand
without a parallel. Even negro slavery, horrible as
it is, pointed in its most ignominious colors, and fer-
reted out in all its degrading consequences, is but a
concomitant. Probably to no people on earth would
this language be more objectionable than to the
present audience; yet I firmly believe it to be strictly
true. To a people like ours, whose whole history
is wrapt in the most obsequious degradation, multi-
plied injuries and tyrannical barbarity, from the ef-
fects of domestic slavery, they might be inclined to
suppose that no human scourge had ever surpassed
it in the enormity of its inflictions. But a still greater
tyrant reigns. It fills a more extensive range—it
occupies a higher seat; and swells its influence over
the dominions of our world. It is found in the pal-
ace; it exists in the forum; it mingles with society;
it abides by the fireside; it is felt in the sanctuary;
it despoils the prejudices of caste; it seeks its vic-
tims alike among the learned and ignorant, the poor
and the rich; it confines itself neither to the geo-
graphical limits of state or territory, of nation or con-
tinent; but disdaining all local attachments, it claims
for its domain the map of the universe.

It is not my intention, on the present occasion, to
delineate its features. You all, probably, have seen
the base original reeling in all its loathsomeness,
devoid alike the imagination of the poet, and the
pencil of the artist, to describe its ghastly counte-
nance and destructive men. The time may come
when my limits may allow me to enter into the eco-
nomy of the subject; but for the present, I must only
refer to the able speeches and writings of the tem-
perance reformers, that are now so successfully revo-
lutionizing public opinion on this important ques-
tion. I could quote from ecclesiastical history, and
prove that the voluntary use of 'ardent spirits' is in-
consistent with the spirit of the gospel and our holy
religion. I could refer to medical authority to prove
its deleterious effect on the human system. I claim
not the high privilege of being a pioneer in this
cause. But I hold it to be my duty to pass by all
these, and approach the subject on new grounds;
and I am proud to say that years have elapsed since
I adopted the following sentiments, viz:

That the people of color, in these United States,
(above any other class of citizens) are morally, po-
litically and religiously bound to support the cause
of temperance, as advocated and supported in our
country.

We are indebted to the ingenuity of man for the
two greatest evils that ever scourged the human
family, viz. Intemperance and Slavery. I mean by
the former, that intemperance which has arisen from
the use of ardent spirits. By the latter, we are to
consider that species of slavery, generally termed
negro slavery. I cannot probably better call your
attention to the subject, than by presenting for your
consideration the comparative evils they inflict, and
the forcible claims their very existence has upon the
wise and good, for their total extermination from
the face of the earth. If I shall be able to convince
those who hear me, that the former is as wicked and
heinous as the latter, I feel confident that they will
lend their influence to exterminate its roots from
the soil of society.

The principal effects of these evils on the charac-
ter and interests of mankind are familiar with
me. I need only present you with a few facts, asking
leave to place them in the scales of Justice, regulated
by right and reason, and suffer you to form your
own conclusions.

We shall begin with negro slavery.
What have been its effects on society and man-
kind generally?

Why, it has made the master (though of human
form, and bound by christian obligations to love
and seek the welfare of himself and those around
him) a tyrant—a murderer of his species—an ar-
bitrary despot, pouring out his wrath on the innocent
and unoffending, inflicting torments and stripes on
guiltless and innocent, separating husband and wife,
parents and their offspring, like cattle and beasts of
burden; and to communicate the same wicked lesson
to his children and survivors who visit on unborn
generations the same penalties; and society around him
copies his example. Although born in the image of
his Maker, his life and acts bear the impress of Sa-
tan. He dies, and leaves his country taxed with na-
tional cruelty—his heirs in the possession of God's
creatures, with their multiplied increase.

Now, what are its effects on the slave? Why,
the dense fog of slavholding cruelty, falling like
midew, smites the earliest dawn of his intellect, and
destroys it in the bud. His mind, that was formed
to soar into infinite space, and there admire and ex-
plore the beauties of creation, and the splendor of
worlds—scarcely moves beyond the measure of his
chains. His body, unlike the animals of the forest,
is without the natural covering to shelter his person
from the pitiless storm; yet, like them, he seldom
receives protection from the burning suns and chill-
ing snows. Though born and reared in the image

of man, he walks to and fro with the taciturnity
of the brute. His mind not being permitted to ex-
tend far beyond the necessities of the moment, he
remains destitute of that compound of reason and
body; but in the stature of the latter he retains
the earth a walking animal.

It is of materials like these, that the 'Giant
society in slavholding countries are formed. The
oppressor deserves the condign punishment of
Providence, and the just execution of his
desires, and the prayers of the righteous
ascend upwards, in torrents of supplication
to Heaven for their deliverance. What
charge me with injustice in this description?

But it now becomes our duty to describe the
evil of Intemperance—a demon more ferocious in
character and despot in the cruelty of his inflictions,
and the destructiveness of his sway. All that I
said, or that can be said against slavery, is ap-
plicable to intemperance. It is happy for man-
kind, and the glory of humanity, that the 'wicked
former is confined to Africa and her domi-
nions, while the latter, abhorring all national
distinctions, spreads its wide wasting calamity
great family of nations. It far surpasses the
cruelty of its deprecations, the number of
victims, and its countless iniquity. If their
sufferings were